SOME REFLECTIONS UPON THE PREROGATIVES POWER and PROTECTION OF St. JOSEPH.

Spouſe of the Bleſſed, and ever Immaculate Virgin MARY *Mother of God.*

With ſeveral DEVOTIONS to the ſaid moſt glorious *Patriarch.*

He who is the Keeper of his Lord ſhall be glorified, Proverb. 27. 18.

Printed in the Year MDCCX.

BRITISH MUSEUM
30 MAR 67

THE PREFACE.

WHEN I came to a full Reſolution of throwing in my inconſiderable *Mite*, towards carrying on the bleſſed Deſign of St. *Tereſa*, and other eminent Servants of God, *To perſwade all the World, to be devoted to St.* Joſeph; (*a*) I had then no other Intention, than to epitomiſe R. F. *Barry*'s *Remarks on the Life* of our *Patriarch*. All the Copies of the

(*a*) *S.* Tereſ. *in vita* c. 6.

ſecond Engliſh Edition, from the French Original, were bought up, ſo great is the Devotion to the exalted *Keeper of his Lord*, and *God*. Altho' ſome had remain'd unſold, the Letter was ſo troubleſomly little, that many found Inconvenience by peruſing the Book.

Conſidering attentively the mention'd Treatiſe, I was of Opinion that ſeveral Paſſages might be omitted, and others added, in Honour of the Saint. Such as compare the two Pieces, will take Notice that I have not confin'd my ſelf to his Matter, much leſs to his Method. Nothing is paſſed over, which I concluded material to my Deſign. I have not only abbreviated ſeveral Accounts of miraculous

Aſſiſtance

Aſſiſtance, but likewiſe have brought into leſs Compaſs, the Prayers in Honour of St. *Joſeph*'s Seven Dolours and Seven Joys. Yet have enlarg'd the Meditations in Order to practical Vertues. Altho' the Subject is copious, I would not encreaſe the Number of Conſiderations deſign'd for the Octave of the glorious Saint.

Erudite *Plutarch*, writing the Life of *Theſeus*, ſeems in Concern that he's ignorant of many remarkable Atchievments of that Athenian *Hero:* I have greater Reaſon to lament, that little is known of our *Hebrew Prince*. F. *Barrie*'s Book was publiſh'd ſeventy Years ago, and If I miſtake not, 'twas penn'd ſomething in haſt, for he took not

time to inform himſelf of the Miracles in *Italy*, *Portugal*, *Spain*, and other Parts of the World, where the Devotion is entertain'd with as great Alacrity and Fervour as in *France*. The moſt of his Collections are from *Lyons*, and he gleans ſomething in other few Places. Perchance he fix'd a time for finiſhing his Work, to comply with a Vow at the ceaſing of the Peſtilence at *Lyons*. What has paſs'd before the writing of his Book, or ſince the laſt 70 Years, I am not in Circumſtances to acquaint the pious Reader. This I know, that in the laſt Century moſt Chriſtians Addreſs St. *Joſeph*; Princes that they may govern as they ought to do, and preſerve their Subjects in due Obe-

Obedience; Prieſts, to beg reverence and Devotion when they hold in their Hands the *Son* of *God*; thoſe in Matrymony, that to the Glory of God, they may diſcharge their Duties in their Families; Virgins, that St. *Joſeph* will protect their pure Integrity; Tradeſmen, that their toiling Life thro' Chriſt's Merits, and their own Co-operation, may deſerve to enjoy the eternal Viſion of him who was in *Labours from his Youth.* (*a*) In a Word, all make Intereſt with him, for a holy Life and happy Death, he having expir'd in the divine Arms of *Jeſus*, the Mother of God kneeling cloſe by his Bedſide. For this Reaſon he is

(*a*) *Pſalm.* 87. 16.

a ſpecial Patron of the numerous Congregation *de Bona Morte*, of which the *Aſſociates* experience preſent Comfort, with a clear Proſpect of future Happineſs.

My chief Deſign in publiſhing the following Sheets, was that all Tongues ſhould praiſe St. *Joſeph*, all Hearts ſhould love him; but a ſecondary Inducement was to inſtruct ſome of the Vulgar, who look upon St. *Joſeph* as a common and abject Artificer, and that after a caſual Way, he became Spouſe to the bleſſed Virgin. 'Tis out of Diſpute, that he exercis'd the humble Calling of a Carpenter, but the firſt Chapter will create Ideas of his Excellency, and ſet the Judgment right. There are not wanting in many Places a more dangerous

gerous Sort of ignorant Men: whom the Prince of the Apoſtles directs us to Silence. (*a*) They pretend to Sallies of Wit, and upon all Occaſions covet the Title of Literature, altho' they are only Smatterers of a few indigeſted Fragments. With theſe nothing is ſo ſacred, that is not expos'd to Cenſure, ſometimes to Contempt. The heathen Orator *Tully* was reproach'd for Defect of Conſideration, he being ſo great an Admirer of his own Thoughts, *That he would rather loſe his Friend than loſe his Jeſt*, but theſe *Baptiz'd*, profane *Drolls* hazard the Diſpleaſure of Almighty God rather than forbear a ſilly Conceit, which may raiſe

(*a*) 1 *Pet.* 2. 15.

Smiles amongſt their irreligious Crew, as has been obſerv'd by ſome Reflections on the Devotion to St. *Joſeph*. This Unchriſtian Liberty proceeds moſtly from keeping Company with ſuch Authors as recommend deadly Poyſon, under the gilded Pill of Wit and Eloquence.

The Church of Chriſt took great Care in all Ages to prevent the Reading of pernicious Books. *Conſtantine* the Great, *Valentinian*, *Marcian* and *Juſtinian (a)* enacted Penal Laws to terrify and puniſh bold Offenders, commanding ſuch dangerous Works to be brought in, and

(a) *Sozom.* lib. 1. c, 20. & l. 2. c. 31. *Conc. Calced.* Act. 1. & *in fine Conc.* cap. *Imperetor Euſeb.* lib. 3. c. 61. 62. *In vita Conſtantini.*

and to be burnt. Let it not be objected that no Inconvenience follows running over ſuch Books, as are diverting, and improve Language, altho' dropt from a profane Pen; the *Primitive Chriſtians* ſolve the frivolous Difficulty, who thought it their indiſpenſable Duty to heap up the Books even of Curioſity, (*a*) and publickly to burn them. This was by Order of *Apoſtolical* Zeal, but in our corrupt Age, ſome Men are of ſo lax Morals, as to make uſe of Books in the very Face of the Altar, that have been branded and prohibited under ſevere Penalties by the greateſt Authority upon Earth.

(*a*) *Act.* 19. 19.

A corrupt and condemn'd Author leads inſenſibly his admiring Reader into Sentiments ſuitable to Heterodox Principles. He begins to applaud the polite Stile, the moving Expreſſions, and edifying Periods. He perceives no harm at all, but reaps much Fruit by ſerious Attention to the ſpiritual *Reflections.* Why ſhould this Holy Man (ſays he) be unjuſtly ſilenc'd? doubtleſs 'tis done by Malice or Miſinformation; ſo the Infection ſpreads it ſelf like a *Cancer.* Obedience to the *ſupreme Paſtor* is undervalued, he flatters himſelf with ill-grounded Security, and is out of Humour, and diſpleas'd with thoſe who attempt the Cure, that is, who endeavour to to undeceive him.

Were

Were it not to exceed the intended Brevity of a Preface, I would enlarge upon the many Advantages which pious Souls experience by converſing with Spiritual Authors. Theſe inſtruct the erring Underſtanding to unlearn falſe worldly Maxims, and perſwade the Will to walk with obedient Alacrity after *Chriſt*, in the narrow, but ſecure and only way to Salvation. The laſt finiſhing Stroke to St. *Auguſtin*'s lingering Converſion, was, *Take up, and read*, (*a*) and the firſt Corner Stone in the Foundation of the *Society of Jeſus*, was placed as the Holy Church declares, (*b*) by a *caſual reading of pious*

(*a*) Lib. 8. *Confeſ.* (*b*) *In Lect.* 1. 2di *Nocturni*,

pious Books. If *Cleombratus* by giving Attention to *Plato*'s *Phædon*, of the Soul's Immortality, haſtned willingly, but ſinfully, to a voluntary Death, *(a)* and *Seneca* is of Opinion, that altho' the ſharp ſtillet gave *Cato* the *Poſſe* to die, 'twas *Plato*'s *Phædon* aſſiſted him with a willing Mind, what may not be expected by Servants of *God*, who hear as it were the *Almighty* ſpeaking to them in ſpiritual Treaties? When they have before them the Lives of *Saints*, and obſerve the Path which led to the triumphal Arch, the Gate of eternal Glory: Eſpecially the Chriſtian

(a) S. *Auguſtin.* Lib. 1. *Civit. ex* 1. *Tuſc. Ciceronis.*

ſtian Reader, begging at the ſame time, that his underſtanding may be ſo enlightned, as to ſingle out ſomething for imitation, and his will ſo inflam'd, as to put reading into Practiſe.

If any profane *Sceptick* offers to Criticiſe, upon the extolling of St. *Joſeph*'s Prerogatives, let ſuch an one know, that this is a dutiful Compliance with the *Omnipotent*'s Command, promulged by Royal *David* in his laſt Pſalm, *Praiſe the Lord in his Saints*, (*a*) the *Grecian* Doctor St. *Gregory Nazianzen*, told his numerous Auditory, That *praiſing St. Athenaſius, he praiſed God* (*b*) *from whom all vertue flows to his Servants.* I owe much to the Memory

(*a*) *Pſalm.* 150. *V.* 1. (*b*) *Orat.* 31.

mory of great St. *Joseph*, therefore, I not only devote my self, and dedicate to him, the following poor Labours of mine, but likewise declare, that by extolling his Dignity and Glory, I magnify the goodness of the most sacred *Trinity*, that raised him to so high a Station, as to be *Keeper of his God*, and chast *Spouse* to the Mother of his *Redeemer*, and as such an one, he *is to be glorified* upon Earth, as he is most *Glorious* in Heaven.

Before I proceed to my *Reflections*, 'tis not foreign from the subject (some will conclude it necessary) to obviate a seeming Objection which may occur, concerning St. *Joseph*'s Paternity over *Jesus*, and his Hereditary Right to the Throne of *David*.

The

The pious Reader is to take ſpecial Notice, that I find in accurate Authors, and learn'd Divines, the ſubſtance of what I deliver in the firſt Chapter. Not to be tedious, in a prolix recital of what is probably known already to Men of reading, I produce only the Opinion of one of the moſt celebrated, and applauded Commentators of Holy Scripture, who's very Name brings with it Authority, and whoſe Works were rigorouſly revis'd at *Rome*, *Anno* 1636, and approv'd by the *Maſter of the ſacred Palace*, a learn'd Divine of the Holy Order of St. *Dominick*. My admir'd Author is *Cornelius Cornelii a Lapide*, who was well vers'd (as the deputed *Reviſor* by the Maſter of the ſacred Palace

lace obſerves) both *in Eccleſiaſtical and ſecular Hiſtory*, and *in writers of all kinds*. The *Cenſor* likewiſe for the Impreſſion of his Commentaries upon the four Evangeliſts, *Gaſpar Eſtrix*, a Licentiate of *Theology*, was not content with the firſt peruſal, but whether for his own Satisfaction or Security, gave them a ſecond reading, (*Legi*, ſays he, *& Relegi*) and concluded, that 'twas advantageous to the publick, his elaborate Works ſhould ſee Light. *Cornelius* makes a long Diſcourſe, and proves Solidily, what I aſſert in the firſt Chapter. I only give a few Clauſes, to prevent ſtopping and ſtudying when 'tis read, that *Joſeph*, was *Jeſus*'s Father, and had Hereditary Right to *David*'s Scep-

ter

ter. Take a *Lapide*'s own words upon the firſt Chapter of St. *Matthew*, verſe 16. page 47.

Joſeph was the right and Legitimate Father of Chriſt (*verus & Legitimus* as will be explicated by me afterwards) *and Chriſt became Heir to the* Scepter *and* Throne *of David, by Joſeph*——*not only by Gods promiſe, or donation, but by hereditary right of* Succeſſion, *the ſcepter of Juda devolv'd to Jeſus Chriſt by Joſeph's Title*——*As Joſeph had a Paternal right over Chriſt*, viz. *all authority Parents have over their* Sons, *ſo likewiſe Chriſt had a filial right in reſpect to Joſeph*, viz. *all the Claims* Sons *can pretend to, from their Parents, and accordingly Right to the Kingdom of the Jews, after the Death of Joſeph.*——*By conſequence the*

Father

Father, and *Grand-fathers of Joſeph, were firſt born, or eldeſt Sons, that the right to the Kingdom, might be devolv'd to them*, &c. So *Franciſcus Lucas*, and *others, who have profoundly examin'd theſe matters.* The ſaid *Cornelius*, upon the above cited verſe, Admires with modeſty at ſuch, who opine otherwiſe, in theſe words; *Wherefore ſome Divines, undeſervedly reject this Opinion, of Chriſt's Hereditary Right, to the Kingdom of Judea*, &c.

'Twas needleſs to ſay thus much to the learn'd, and 'tis ſcarce enough for thoſe, who are Strangers to Authors diſcuſſing this Subject. I do not atteſt his Hereditary Right to the Crown as an uncontrolable Truth, but I joyn Iſſue with ſuch as aſſert

it

it, and likewiſe with Eminent Servants of God, who addreſs St. *Joſeph* as the greateſt *Saint* in Heaven, next to the *Immaculate Mother of God.*

THE

THE TABLE OF THE CONTENTS.

THE *Dignity and Glory of* St. Joseph Page 1

At what time Devotion to St. Joseph *became Universal* p. 29

Of the powerful Assistance of St. Joseph *to his devout Clients* p. 43

Divers Methods of honouring St. Joseph p. 79

An

The Table of the Contents.

An Oblation to St. Joſeph *to chuſe him for a Patron* p. 109
The Office of St. Joſeph p. 112
The Litany of St. Joſeph p. 126
The Hymn of St. Joſeph p. 132
The Beads of St. Joſeph p. 138
Seven Prayers in Honour of St. Joſeph's *ſeven Dolours and ſeven Joys* p. 140
Eight Meditations on ſome Paſſages of St. Joſeph's *Life* p. 153

CHAP.

BRITISH MUSEUM
30
67
MAR

BRITISH MUSEUM
30
62
MAR

Errata.

PAge 23. line 1. *ordering to mount,* r. *ordering him to mount,* p. 41. l. 2. *pially thoſe,* r. *eſpecially againſt thoſe,* p. l. 20. *Inſtaneous,* r. *Inſtantaneous,* p. 71. l. *becoming,* r. *become,* p. 133. l. 3. *Bade,* r. p. 141. l. 15. *after Amen,* add *Our Father, Hail Mary,* &c. p. 144. l. 12. *ſays,* r. p. 149. l. 5. *looking,* r. *looking for,* p. *notice on,* r. *notice of,* p. 176. l. 14. *Title Tittle,* p. 192. *hautineſs,* r. *haughtineſs,* p. l. 11. *conplate,* r. *contemplate,* p. 210. *the preſence of God,* r. *in the preſence,* p. l. 15. *protrate,* r. *proſtrate.*

THE PREROGATIVES, POWER and PROTECTION OF S. JOSEPH.

CHAP. I.

Of the Dignity and Glory of St. Joseph.

NEVER did any *Perſon*, of what Rank ſoever, claim with greater Juſtice, the ſublime Encomium, *Her Husband is Noble*, (a) than the Virgin

(a) *Proverb.* 31. 23.

gin Spouſe of *Mary*. He was moſt noble by his Birth, noble for his Merits, noble in his Station. The miſcall'd *Grandees* of the World, too frequently raiſe themſelves by Rapin, and Blood, on the Ruins of oppreſs'd Innocency; they aggrandize themſelves, ſtanding above the Vulgar, upon a high Pedeſtal of Riches and Titles, which to the moral Philoſopher, *(a)* appear'd no greater a Wonder, than to admire a *Pygmy*, upon a Mountain; bring him down and the Dwarf is matter of Mirth: In like Manner, deveſt thoſe, who are ador'd, of what ſo highly recommends them, and they may be in the lamentable Circumſtances of trampled on *Sejanus*, or ſtarv'd *Beliſarius*. The mighty Conqueror of *Aſia*, *Alexander* ſtiled the *Great*, made a Blaze, *the Earth was ſilent in his Sight*, *(b)* puſhing on his Conqueſts to the

(a) Senica. Epiſ. [illegible] *(b) Machab.* 1. 3.

BRITISH MUSEUM 30 67 MAR

the Extremity of the Earth, and ſlaying *Kings* and *Princes*, he vaniſh'd upon the ſuddain, little remaining of his Memory, except the invading others Dominions, and generous Anſwers, kind Hiſtorians allow him, in Entertaining Friends, or Enemies.

There is a nobler ſort of *Grandeur* viz. *Vertue*, which *raiſes a Man above the Level of others, and places Mortals above the Stars*; *(a)* this looks on Earth with Diſdain, and aſpires to be called *Great in the Kingdom of Heaven.(b)* S. *Joſeph* was favour'd with all Requiſits, to render him thus truly *Great:* By Birth he was a Prince, lineally deſcending from the renown'd Kings of the written Law, he had in his Veins the pureſt Blood of ancient *Patriarchs*, and *Prophets*. The *Evangeliſt* brings down his Pedigree from great *Abraham*, and the

(a) Senic. Epiſt. 88. *(b) S. Math.* 5. 19.

Angel ſalutes him with the Royal Title, *Son of David.*(*a*) Not to dwell upon this unparallel'd Extraction, he had the ſame *Progenitors* as the *Son of God* made Man, and the ſeveral Promiſes of God to the Houſe of *David* (*b*) of the expected *Meſſias* to be born of his Race, and to be called *King of the Jews* (as he was ſtil'd in the Grot of *Bethlehem*) (*c*) devolv'd to our *Redeemer* from S. *Joſeph.*

'Twould be a reviving the blaſphemous Hereſy of ſtigmatiz'd *Cerinthus*, to aſſert, that *Jeſus* was *by Nature* the real Son of *Joſeph*, yet he muſt be look'd on as his *Legitimate Parent*, and entitled in all things to the right of *Paternity*, except that of *Generation* (*d*) which according to *Rupertus Abbas* (*e*) the eternal

(*a*) S. *Mat.* 1. 20. (*b*) 2 *Reg.* 7. 3 *Reg.* 9. *Pſalm.* 88 & 131. (*c*) S. *Mat.* 2. 2. (*d*) *Damaſcen. Orat. de Nativ. B. V.* (*e*) *Rupert. in* 1 *Math.*

ternal *Father* ſupply'd, by *infuſing into the Husband of* Mary, *a Paternal Love for her Son Jeſus.* (a) A Child lawfully conceived in Matrimony, may ſtrictly call the Husband, *Father*, which Title the *H. Ghoſt* honours S. *Joſeph* with, by the Mouth of the immaculate *Virgin*, in her Bleſſed *Son's* Preſence; *Your Father and I have ſought you ſorrowing.* (b) Children reputed by common Fame, to belong to ſuch a Parent, or thoſe who are adopted, have right to inherit Titles, and Patrimonies, much more *Jeſus* who was born of *Mary*, *Joſeph*'s Wife; For according to the approv'd Axiom of the Law, *whatever grows in, or is built upon anothers Soil, belongs to the Owner thereof* (c) Nor doth it invalidate what is here offer'd, that *Jeſus* was the ſupernatural Fruit of Virginity, for as Corn growing miraculouſly

(a) *Rupert. in* 1 *Math.* (b) *S. Luke* 2. 48. (c) *Inſtit. de Rer. Diviſ.*

raculouſly in a Field, belongs to the Owner of the Soil, in like manner *Mary* was the real Mother of *Jeſus*, miraculouſly begotten, and miraculouſly born, and *Joſeph* by matrimonial Right may term him *Son*, becauſe born of his Wife's Body. The Scepter of *Juda* uſurp'd by invading and intruding *Herod*, came to *Joſeph* by hereditary Succeſſion, and conſequently to *Chriſt*, verifying what the *Archangel* foretold, *The Lord will give him the Seat of* David *his Father.* (*a*) Ferverous Contemplatives may addreſs S. *Joſeph*, with the admiring Expreſſion of old *Tobias* to the Archangel *Raphael*, *You are come of a noble Race*! (*b*) What is yet more glorious, St. *Joſeph* had the Honour to call him *Son* upon Earth, whom the firſt Perſon of the adorable Trinity, has own'd from all Eternity, his begotten Son.

When

(*a*) *S. Luke* 1. 32. (*b*) *Tob.* 5. 19.

When *Moyſes* was deputed by the *Almighty*, to bring his choſen People out of Egyptian Slavery, and to humble and confound the tyrannizing *Monarch*, he favour'd the *Thaumaturgus* with the glorious Title; *I have appointed thee the God of* Pharaoh (*a*) that is by *eminent Power* (*b*) to terrify him with afflicting Prodigies. —— After a more indulgent Manner, he might be call'd the God of the *Hebrews*, *protecting*, *conducting*, *governing* and *ſupporting them.* (*c*) By the ſame Rule, what may not be ſaid of the *Grand Patriarch* S. *Joſeph?* who conducted, protected, govern'd, and ſupported, *the God of* Moyſes? He out of all the Tribe of *Juda* was ſelected, *as a Conſort and Comfort* to the *Mother* of *Chriſt*, the moſt *faithful* and ſole *Coadjutor* to *Jeſus in his great Council upon Earth* (*d*) If he who *re-*

(*a*) *Exod.* 7. 1. (*b*) *Cornel. a Lap. hic.* (*c*) *Idem. bid.* (*d*) S. *Bernard hom.* 2. *ſuper miſſus eſt.*

receives a Prophet, in the Name of a Prophet, ſhall have the Reward of a Prophet (*a*) He who with Toil and Sweat, entertained *God made Man*, ſhall not he have a Reward proportionable to the Greatneſs of his Gueſt? his daily Actions in ſerving *Chriſt*, related to the Order of *Hypoſtatical* Union, and therefore were more divine. (*b*) Can any thing be more aſtoniſhing, and at the ſame time more delightful, than a Reflection, How *Joſeph* walked with *Jeſus* in one Hand, and *Mary* in the other, both being committed by Heaven to his Care and Conduct.

The

(*a*) *Mat.* 10. 41. (*b*) *A Lapide in* 1 *Matth.*

Quædam miniſteria præciſe pertinent ad ordinem gratiæ gratum facientis, & in hoc, ſupremum faſtigium tenent Apoſtoli, &c. *alia vero ſunt miniſteria, quæ attingunt ordinem unionis Hypoſtaticæ, qui ex ſuo genere perfectior eſt, ut patet de maternitate Dei in B. Virgine, & in hoc ordine eſt miniſterium S.* Joſephi. *Suarez 3 Queſt. Par.* 29. *Diſput. Sect.* 1. 8

The *Omnipotent*, who with Lightning, Thunder, and dreadful Sound of *Trumpet*, proclaim'd a ſtrict Command, *Honour thy Father and thy Mother*, (*a*) doubtleſs, was the moſt exact obſerver of it, and conſequently reſpected S. *Joſeph*, next to his Virgin Mother. The Deference of provok'd *Coriolanus* to his Mother *Veturia* (*b*) and the Tenderneſs of *Æneas* to his Father *Anchiſes*, are but faint Reſemblances of *Jeſus*'s Love to *Joſeph*: He who ſaid, long before the Incarnation, *I am God and not Man*, (*c*) honour'd him with divine Affection, a dutiful Child never lov'd ſo intenſely; He lov'd him as a vigilant Preſerver of his Life, withdrawing him from the bloody Hand of perſecuting *Herod*. If *Mardochæus*, for detecting the Conſpiracy of *Bagathan* and *Thares*, againſt King *Aſ-*

(*a*) *Exod.* 20. 12. (*b*) *Val. Max. l.* 5. *c.* 4. (*c*) *Oſee* 11. 9.

Suerus, deserv'd to have that dutiful Performance, transmitted to Posterity by *imperial Annals*, (*a*) to be cloathed with *Royal Robes*, and a *Princely Diadem set on his Head*, the *first Prince* of the Court to lead his Horse, through the large Streets of populous *Susan*, and to proclaim; so *the Man is to be honour'd*, (*b*) *whom the King is pleas'd to honour*, what Preferment, what Marks of Esteem and Glory, is due to our great *Patriarch* the Guardian and Governour of the King of Kings, *Jesus Christ*? Who supported him in his *Minority*, and with many a fatiguing Days Work, took Pains, that the *Son of God* should not be necessitated to pass from Door to Door begging Subsistance Bread. All the noble Presidents, of grateful Returns to Favours, recorded by *Plutarch*, *Titus Livius*, *Val. Maximus*, and other Authors

(*a*) *Ester* 2. 21. (*b*) *Ibid.* c. 6. v. 8, 9.

thors, whether ſacred or prophane, are inſignificant and uſeleſs, to expreſs *Jeſus*'s Love to *Joſeph!* Hear our bleſſed *Redeemer's* own Words in a Revelation approv'd by the *Eaſtern Church*, and recited by *Iſidorus* out of grave Authors; *I convers'd* (ſaid Chriſt) *with* Joſeph, *as if I had been his Son, he commanded me and I obey'd him, I lov'd him as my Father, and even as the very Apple of my Eye.* So he was honoured, whom the great God of *Aſſuerus* was pleas'd to honour, the Omnipotent *Creator obeying* the *Voice of Man.* (a)

The Apoſtles took it as a ſpecial Favour, to be permitted to eat at the ſame Table with their *Meſſias* and *Maſter*, and certainly it was ſo: The Penitent *Magdalen* diſſolv'd into Tears of Love, at the kiſſing his ſacred Feet, her Soul overflowing with Heavenly Delights; S. *John*

(a) *Joſ.* 10. 14.

Evangeliſt leaning on his divine Breaſt ſeem'd to have a Foretaſt of the Sweets of *Paradiſe*, and yet what is all this, compared to the Favours and Privileges S. *Joſeph* enjoy'd, not for a ſhort time, but converſing familiarly with him, for the long Space of near thirty Years? The little *Jeſus* in his Infancy lean'd daily on his Father's Breaſt, and whilſt the *Patriarch* humbly careſs'd him, 'tis no vain imagination to repreſent to ourſelves the divine Babe ſtretching forth his ſacred Arms, caſting them about his Neck, and ſaluting him. Oh! the unſpeakable Joy, which then repleniſhed the Heart of this bleſſed Saint! eſpecially at ſuch times as deputed Choirs of Angels ſang in the little Houſe of *Nazareth* the Glory of their great *God*, there preſent in St. *Joſeph*'s Arms. This happen'd frequently as the bleſſed Virgin reveal'd to St. *Brigit* in the following Words: *St.* Joſeph *often beheld*

held an admirable Glory, in the Midſt of which my Son appear'd in great Splendor, and at the ſame time Heavenly Muſick delighted our Hearts, the Angels declaring and ſinging the Glory of my Son. (*a*) S. *Joſeph* kiſſing a thouſand times, the ſacred Feet of his *Saviour*, ſeem'd continually on Mount *Thabor*, and had greateſt Reaſon to congratulate with himſelf, and ſay to *Jeſus*, *Lord, 'tis good for us to be here.* (*b*) The hidden Life of *Jeſus* of *Nazareth*, is a Subject, not for Diſcourſe but Contemplation.

The merciful Decree having paſs'd to Redeem prevaricating Mankind, the *Son* of *God* ſingled out the ever immaculate Virgin *Mary* to be his Mother, whom the eternal Father adopted as his Daughter: A *Conſort* was to be found, a *Helper like to her ſelf*, (*a*) and for many important Reaſons,

(*a*) S. *Birg.* lib. 6 *Rev.* c. 58. (*b*) S. *Mat.* 17. 4. (*c*) *Gen.* 2. 18.

ſons. That ſhe might not be ſton'd to Death for an Adultereſs, that her Pedigree might be derived by her Husband's, that ſhe might have a Support and Comforter, S. *Ignatius M.* adds a fourth, (*a*) That the miraculous conception of Chriſt *might be conceal'd from the Devil.* But being *that Man is Head of the Woman, as Chriſt is Head of the Church*——— *and as the Church is ſubject to Chriſt, ſo alſo Women in all things to their Husbands.* (*b*) Who was ſo qualified as to command *Her* whom the higheſt *Seraphim* would take it as an Honour to obey? She to receive ſubmiſſively a Husband's Orders, and to move immediately at his firſt Beck? Hear and admire! The moſt *bleſſed Trinity* out of the numerous Tribe of *Juda*, made choice of the Heir to the Crown

(*a*) *Apud* S. *Hieron. in* 1 *Math.* (*b*) *Ad Epheſ.* 5. 23, 24.

Crown *(a)* and Scepter of *David*, not poſſibly becauſe he was ſo, but for that he was juſt, *(b)* which Word is comprehenſive, and includes, *a perfect poſſeſſion of all Vertues*, *(c)* If Men of the World could have appointed their Parents, they would have had them ſo poliſh'd in every reſpect, that the moſt inventive Thought, could not deſcribe Perſons of greater Perfection, both as to Mind and Body; the Power of *God* could make the *Spouſe* of *Mary* preferable in Vertues, to all other Men, and to ſurmiſe his Goodneſs has not favour'd him, is to rank divine Affection beneath our own.

We cannot be too tender and cautious in the leaſt ſeeming Compariſon, relating to the *B. Virgin* with St. *Joſeph*. She is like the radiant Sun; in her Preſence Stars of the

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[a] *Rupertus Corn. a Lapide in* 1. *Math.* [b] S. *Math.* 1. 19. [c] S. *Hieron. in* 1 *Math.*

the firſt Magnitude diſappear. She alone, gave a Body to redeem the World, for *the Fleſh of Chriſt, is the Fleſh of* Mary, [a] The Omnipotency of God *cannot create a greater Mother.* [b] She had a clear Knowledge of her eminent Dignity; that ſhe was not only ſovereign Queen of all Saints and Angels, but the true and real Mother of God, and in this Reſpect St. *Joſeph* was much her inferior, yet the Love and Reſpect ſhe had for her dear *Spouſe*, caus'd her to ſet aſide her Prerogatives, and as one under Obedience, to render him all Manner of Service and Honour imaginable. *Jeſus* was her God, and ſhe called *Joſeph* her *Lord*, [c] ſpeaking to him and of him with profound Reſpect and Eſteem, as if he had been more deſerving than her-

[a] S. *Auguſtin. Serm. de Aſſump.* [b] S. *Bonav. To.* 2. *in frec. B. M.S.* [c] *Bridg.* 7. *Rev.* c. 25.

herſelf. Never was any Virgin Lady ſo faithfully loving, ſo chaſtly behav'd, ſo religiouſly engaging in Converſation, with her noble Spouſe. She lov'd him tenderly, as the zealous Protector of her conſecrated Virginity, as the Preſerver of her unſpotted Honour, againſt any Surmiſe or Reproach, concerning her virginal Child-Birth. She reſpected him as Head and Husband, as one of the greateſt Merit of all Mankind, next to her Son *Jeſus*; therefore ſhe chearfully condeſcended to the meaneſt Services, whereby ſhe could expreſs her humble Duty. O Prerogative not to be ſufficiently ſet forth by an Angel! If the aſtoniſh'd St. *Elizabeth* was fix'd in Admiration, and with a loud Voice, cry'd out, *whence is this to me, that the Mother of my Lord ſhould come to me* [a] How ought we to extol his Dignity, whom

[a] *S. Luk.* 1. 43.

whom the ſame Mother of *God* ſerv'd and obey'd long thirty Years? The Devout *Clients* may take full Notice, how in honouring S. *Joſeph* they join with the ever bleſſed *Virgin*, in her former frequent Performances.

We are not to diſcourſe of S. *Joſeph* in the ſame Dialect, as when we mention other *Saints*. 'Tis true, eternal Verity has declared, that *amongſt the born of Women, none has riſen greater than* John *the* Baptiſt, [a] which at firſt ſight, ſeems to poſtpone the bleſſed Virgin; S. *Luke* explicates the foregoing Words. *there has not aroſe a greater Prophet.* [b] Hence St. *Ambroſe* and St. *Hilarius* obſerve, that the *Baptiſt* is not ſtil'd greateſt abſolutely but relatively to the foregoing Prophets of the Old Teſtament. He is not compared to the bleſſed *Virgin*, St. *Joſeph*, or the

[a] *S. Math.* 11. 11. [b] *S. Luke* 7. 28.

the *Apoſtles*, who following *Chriſt*, *by Reaſon of their Apoſtolical Dignity*, *were no leſs*, *perchance*, *greater than* John. [*a*] Be how it will, in Reſpect of the firſt *Evangelical* Promulgers of *Chriſtianity*, that *Prudent and faithful Servant whom our Lord conſtituted over his Family to provide Food in due time*, [*b*] in all Equity ſeems excepted from the general Rule. Let it be ſpoken with all imaginable Deference to St. *John*, the zealous Prieſt, undaunted *Prophet*, and glorious *Martyr*, that there appears a vaſt Diſtance betwixt a *Parent* and *Precurſor*. The bleſſed Virgin *Mary*, as *Mother of God has a certain infinite Dignity*; [*c*] next to her, the greateſt Degree of Honour ſeems S. *Joſeph*'s Right, by *how much he was rais'd to higher Dignity* [*d*] above others. What St. *Matthew* ſets down; *Mary* of

[*a*] *Corn. a Lap. in Math.* 11. [*b*] *S. Math.* 24. 45. [*c*] *S. Thom.* 1 p. q. 25. [*d*] *S. Tho.* 3. p.

of whom Jeſus *was born*, is to Contemplatives, a compleat Elogium of all her Praiſes, *S. John Damaſcen* makes the ſame Inference as to St. *Joſeph*, for *calling him the Husband of* Mary, *the Title is ineffable*, [a] *and nothing more glorious can be ſaid of him.*

S. *Joſeph*'s perſonal Services to God made Man, and thoſe of the bleſſed Virgin, are of a far higher Rank, than what was perform'd by others.

He labour'd, he toil'd, that our bleſſed *Redeemer* might be ſupported, and ſupply'd in all human Neceſſities: So that at the laſt dreadful Day, when wicked Men *will wither away with Fear*, [b] whilſt happy Souls will be admiring the Goodneſs of the immortal *Judge*, for taking Notice of their ſmall Duties in relieving him, in the Perſons of his *Little Ones*, as not knowing well how to under-

[a] *Con.* 3. *in nat. B. Mariæ.* [b] *S. Luke* 11. 26.

underſtand the the Superlative Favour, they will enquire, Lord! When did we ſee you, *hungry*, *naked*, or a *Stranger* [a] at that time our great Patriarch, may receive publick Honours before the congregated Univerſe, for whereas our merciful *Saviour* will ſay to the loweſt ſaved Souls, *come ye bleſſed of my Father*, &c. The charming and glorious Acknowledgment, may be literally apply'd to St. *Joſeph* after this Manner, *Come my bleſſed Father, take Poſſeſſion of a Kingdom, prepared for you, from the Beginning of the World, for I* (who ſit upon this Throne) *was hungry, and you gave me to eat, thirſty and you gave me to drink, a Stranger and you entertained me, for thirty Years in* Egypt *and* Paleſtine. If St. *Martin*, then a Catechumen, deſerv'd to ſee Chriſt, bearing on his ſacred Shoulders part of the Cloak, he had beſtowed upon an

[a] *S. Math.* 25. *v.* 34. 35.

an indigent Creature, [a] we cannot comprehend the Honours reſerved by the great and good *God*, who with Sound of Trumpet may proclaim, I was naked from Head to Foot, and *Joſeph* here preſent, *cloathed me*, he frequently deveſted himſelf of his own Garments, to ſecure me from ſhivering, in freezing Blaſts.

The melifluous Doctor of *Claravallis*, makes a ſort of Parallel, betwixt *Joſeph* the Son of *Jacob* Governour of *Egypt* [b] and *Joſeph* the Governour of *Chriſt*. The ſecond has ſtricter Right to the Encomiums of the firſt, attributed to him in ſacred Writ. *No Man on the Earth* (ſays *Eccleſiaſticus* [c]) *was like to him, who was a Man born the Prince of his Brethren, the Stay of the Nation, a Prop to his People:* The Egyptian *Monarch*, took the Ring from his own Finger, and gave it into *Joſeph's* Hand,

[a] *In vita S. Martin.* [b] *S. Bernard. Hom.* 2. *in miſſus eſt.* [c] *Eccleſ.* 46. 17.

Hand, ordering to mount the *ſecond Chariot*, [a] commanding all *to bow the Knee before him*, and a Cryer to proclaim, that he was Governour *over the whole Land of* Egypt, the Throne only diſtinguiſhing him from *Pharaoh*, who ſaid of him that he was *full of the Spirit of God.* [b] The Application is obvious. The Spouſe of the bleſſed *Virgin* was a Prince, choſen by the *Almighty* to be the *Ruler* and Support of the ſacred Family, he was honoured with the moſt glorious wedding Ring, as Husband to the Mother of *Jeſus*, in all Probability having the ſecond Seat in Heaven, next to his Virgin Spouſe. He was the *Protector* of his *Saviour*, and by Conſequence, full of the *Spirit of God*; for doubtleſs, the *H. Ghoſt*, cooperating ſo immediately to the *Incarnation*, deſcended upon him, as he did upon the *Apoſtles*, ſo much as was expedient to diſcharge his incumbent

[a] *Gen.* 42. [b] *Ibid.*

cumbent Duty bleſſing him with Angelical Purity, ſingular Prudence, heroick Fortitude, unlimited Patience, unſhaken Conſtancy, profound Humility, ſeraphical Love of God, and intenſe Affection for his immaculate Spouſe, as alſo ſuch other Vertues as ſeem'd due to him, who was deputed not to prevent Famin in *Egypt*, but to preſerve the *Bread coming down from Heaven*, [*a*] which was to redeem Mankind, and nouriſh the Faithful, in the moſt bleſſed *Sacramtnt* of the Altar, rendring them happy in Paradiſe by the Beatifical Viſion of himſelf, and the other two Adorable Perſons of the moſt *ſacred Trinity.*

From what has been already offer'd, may connaturally be inferr'd that *'tis not temerarious nor improbable, but rather pious and very like, to be of Opinion, that S.* Joſeph *excels all other*

[*a*] 1 *Joan.* 6.

other Saints (except the bleſſed Virgin) *in Grace and Glory.* (*a*) None can diſpute Precedence of Coronation, with the *Royal* Conſort of the *Mother of God. Marcianus*, a Servant, and Subject, became Emperour upon the Marriage with *Pulcheria*, they both living Virgins; and 'twould be a Defect in Judgment as well as in Devotion, to entertain Thoughts, that others go before the *Favourite* of Heaven. The conſulting ſedate Reaſon and common Senſe, lays Demonſtration in our Way, that lower Subjects give Place to him, who was the Object of *Jeſus*'s and *Mary*'s ardent Affections: So that, the Dream of *Joſeph* in *Canaan* is verifyed alſo in our glorious *Patriarch, the Stars adore him*, (*b*) that is to ſay all Bleſſed Spirits reverence him, as was reveal'd to St. *Gertrude* on the Vigil

C of

(*a*) *Suarez P.*3. *T.*2. *Diſput.* 8. *&c.* (*b*) *Gen.* 37. 9.

of the *Annunciation* of the *bleſſed Virgin*, to whom Heaven was laid open, and when the Choir ſang S. *Joſeph*'s Praiſes, or the *Prieſt* at the Altar nam'd him, the Saints bow'd their Heads, (*a*) ſhewing Signs of Joy, and Congratulation, for the Honours done him upon Earth. Wherefore as the Worſhip of *Latria* is offer'd ſolely to *God*, *Hyperdulia* to the *bleſſed Virgin*, the higheſt *Dulia* belongs to St. *Joſeph*.

Before I cloſe this Chapter, I cannot forbear remarking, how unjuſt the common Pencils are to our *Patriarch*, that (I know not on what Account) repreſent him, both as to Age and Features, not becoming the *Foſter-Father* of *Jeſus*, and Spouſe of *Mary*. In all Probability the *Son of God* would not provide a Husband to his beloved *Mother*, who had the leaſt Perſonal Defect; and altho' he might

(*a*) *In vita S. Gertrud.*

might be forty, when the blessed *Virgin* was fourteen, yet he ought not to be expos'd, as leaning on a Staff, and so decrepit, as to be almost useless, when he was vigorous and able to work thirty Years, in serving the sacred Family at home and abroad. S. *Bernard* is of Opinion, that St. *Joseph was to the Likeness of* Mary, and the learned *Gerson* adds, that *the Face of Jesus resembled the Face of* Joseph, whom his Progenitor Royal *David* foretold, would be the *most beautiful amongst the Sons of Men,* (*a*) conformable to the Word of God, *a Father is known by his Son.* (*b*) *Joseph* therefore had the agreable Features of *Jesus*, and *Mary*, his very Person was to create Respect, Reverence and Affection, in the three Eastern Princes, who came to adore their Redeemer, and Infant God, in obscure *Bethlehem.* He was not only Consort,

(*a*) *Psal.* 44. 31. (*b*) *Eccles.* 11. 10.

but conſtant Companion to the *Queen of Heaven*, and ſeeing that Beauty, according to St. *Auguſtin*, is a Gift of God, rendring his Works amiable, the Omnipotent *Son* who had full Power to qualify his *Father* upon Earth, would not refuſe this additional Ornament, to his other diſtinguiſhing Perfections. The Bethulian *Judith*, was admir'd by *Holofernes*, and the whole Camp of the *Aſſyrians*, *God* himſelf giving finiſhing Strokes (*a*) to compleat the lovely Object; ſuch like Favours granted to her and others, cannot in any Equity of Conſtruction, be ſuppos'd refus'd to *Joſeph*. It may be verity'd of him, more than of Inconſtant *Iſrael*, *thou art my Servant, I will glory in thee.* (*b*) His Life was all of one Piece, and not parti-colour'd. What relates to Particulars, will be briefly explicated afterwards by Meditations,

(*a*) *Judith* 10. 4. (*b*) *Iſaias.* 49. 3.

Meditations, from the Time of his joyful Birth, to his moſt happy Departure, in the divine Arms of *Jeſus.*

CHAP. II.

At what time the Devotion to S. Joſeph *became Univerſal.*

THE Great *Alexander*, ſtanding before the Tomb of *Achilles*, lamented his own Misfortune, and magnified the Advantage of the fam'd Warriour: *Happy* Achilles (ſaid he) *who had* Homer *to deſcribe his Conqueſts*; of which notwithſtanding, the greateſt Part is the Product of Poetical Fancy. Let us extol the Honour of S. *Joſeph*, and ſay, *Thrice happy he!* who had the *Omnipotent* to be his *Panegyriſt*! We have already heard, how the *H. Ghoſt*

has derived his Pedigree from *Abraham*; the Scriptures take Notice of him by Name, whenever Occasion presents it self; Angelical Messengers from Heaven, are several times (*a*) dispatch'd to him, and commanded to address *Joseph*; The *Son* of *God was subject and obedient to him*, (*b*) and had he been living when *Christ* bled on Mount *Calvary* for all Mankind, questionless, he would have stood Hero-like, with his dolourous *Spouse* under the Cross. Notwithstanding these Encomiums, and what may be deduced from 'em, the bright Lustre of St. *Joseph*'s Glory did not dart its Beams from the Clouds, till many Ages after his Departure. 'Tis true St. *Chrysostom*, St. *Gregory Nazianzen*, St. *Peter Crysologus*, with other ancient Writers, here and there, deliver'd in short Sentences, their Senti-

(*a*) *S. Math.* 1 20. *S. Math.* 2. 13, 20.
(*b*) *Luke* 2. 51.

ments concerning his Merits and Glory; but theſe may be term'd rather tranſient Hints, than intended *Panegyricks*, for the Devotion met not with any extraordinary Encouragement, till the Reign of Pope *Gregory* XI of that Name, in the fourteenth Century.

The firſt Place (*P. Barrie* knows of) conſecrated to his Memory, is a Chapel in the Cathedral Church of *Avignon*, dedicated to S. *Agricola*. The Altar Piece repreſents the *Patriarch*, conducting *Jeſus* and *Mary* into *Egypt*. Round about this Chapel this Pope placed his Coat of Arms, in large Eſcutcheons of Stone, encreaſing at the ſame time, the Revenues of the *Canons* of that Church. Perchance this was a petitioning St. *Joſeph*, to diſpoſe *Italy* for his Reception, the *Vicars* of *Chriſt* having continued ſeventy Years abſent from *Rome*. *De facto* he return'd to his *Roman* Chair, five Years after his

Creation, which was *An.* 1370. So it seems as if St. *Joseph* (who brought our Lord out of *Egypt*) was instrumental in *Gregory*'s Return, from a private City in *France* to the Capital of the World. There belongs to the abovemention'd Chapel, a Confraternity of *Batchelors*, and a Sodality of Virgins, who in the solemn Procession on his Festival, carry in their Hands Posies of Flowers, as Emblems of the fragrant Odour of his eminent Vertues. In our Age Devotion to him is Universal, through the habitable World: His Feast is of Precept, proper Hymns are appointed in the divine Office to sing his Praises and Prerogatives, every one contending to be the foremost in his Favour.

But *Why*? (says the Modern Critick) *why* were the glorious Merits of St. *Joseph* so long conceal'd? *Why* not generally made known to Christians, before the fourteenth Century?

tury? True Believers are to tremble at *Why's* and *Wherefore's*, in divine Government, 'twas the enſnaring *Quære* of the envious and malicious *Serpent*, which was the Maſter-Spring, to ruin *Adam* and all his numerous Poſterity. *Why hath God commanded you not to eat?* (*a*) A Reaſon for the Precept. 'Tis unpardonable Preſumption to enter into the *Omnipotent's* hidden Secrets, and damnable Curioſity, to dive into his ſecret Decrees: It is ſufficient, to have Evidence, *God has commanded it*, the *Omnipotent anb Omniſcient has ſo order'd it*, His *Ways are unſearchable and who has been his Counſellor?* (*b*) Infinite Wiſdom knows beſt, why Univerſal Devotion to the *Keeper of his Lord*, is of ſo freſh a Date. I offer ſomething of the like Nature by way of Retortion, which carries no leſs Difficulty in the Solution.

Moyſes

(*a*) *Gen.* 3. 1. (*b*) *Ad Roman.* 11. 33, 34.

Moyſes from the Mounts *Nebo* and *Phaſga* viewing *Paleſtine*, departed in the Land of *Moab*, the *Lord commanding him to die*, and He buried him in the Valley of *Moab*, *and no Man knows his Sepulcher unto this preſent Day.* (*a*) We know why he and *Aaron* were not permitted to enter the Land of Promiſe, but are abſolutely ignorant, *Why God would* bury him with private Obſequies. *Why* would not the *Creator*, *glorifying them, that glorify him*, (*b*) honour *Moyſes* (who ſpake to *him Face to Face* (*c*) *as a Man is accuſtom'd to ſpeak to his Friend*) as much, as an inferiour Prophet *Elizeus*? whoſe very Bones in the Sepulcher, by a caſual Touch reviv'd a dead Body? (*d*) Again the Archangel *Michael* contended with the Devil, concerning the Body of the ſaid *Moyſes*, (*e*) *Why* this Strife

Where

(*a*) *Deut.* 34. 6. (*b*) 1 *Reg.* 2. 30. (*c*) *Exod.* 33. 11. (*d*) 4 *Reg.* 13. 21. (*e*) *Epiſt. Jud. v.* 9.

Wherefore, and to what End? *When* was it? What was the Subject of the hot Diſpute? The ſolid Anſwer to this and other unknown Reſolves in Divine Adminiſtration, is that of St. *Paul*, who on Earth *has been God's Counſelor*? However, prudent and pious Interpreters, with Humility and Submiſſion offer to return an Answer to the raſh *Why's*. The Hebrew Nation, was ſo ſtupendiouſly prone to the horrid Crime of Idolatry, that even when they were ſo terrified with divine *Majeſty* thundring on the fiery Mountain, they petition'd that *Moyſes* might *ſpeak to them not the Lord, leſt they dyed.* (*a*) Yet a few Days after, concluding *Moyſes* to be ſuffocated with the continual and thick Smoak, or to have been ſtruck dead by ſome Thunderbolt, (*b*) they proſtrated themſelves before a deformed *Idol*, owning the moulten

(*a*) *Exod.* 20. 19. (*b*) *Abulens in Exod.*

moulten Calf, to have been the merciful Deliverer from Egyptian Slavery. If therefore they impiously ador'd, what they knew to have been form'd out of their *Sons* and *Daughters Earings* (*a*) and Bodkins, what would they not have done, having certain Possession of the *Lawgiver's Body?* of his who had wrought such and so many prodigious Wonders (they were Eye-witnesses of) both in *Egypt* and in the Desert, both by Land and in the *Erithrean Sea*? 'Tis much to be feared, they would have Deify'd the *Thaumaturgus*, as blind Gentility plac'd *Jupiter*, *Mars* and other renowned Heroes in the Number of the fictitious Gods. To prevent so horrid an Attempt, no Man *knows the Sepulcher of* Moyses *unto this present Day.*

(*a*) *Exod.* 32. 2.

This ſeems to anſwer ſufficiently *why* the Primitive Ages took not full Cogniſance of St. *Joſeph*'s Merits and Glory, nor repreſented 'em clearly, to Chriſt's Faithful. Becauſe *Moyſes* was ſo great a Man, therefore his Body was conceal'd, and becauſe St. *Joſeph* was ſo ſublime a Saint, it ſeem'd expedient to the Catholick Church, directed by the *Holy Ghoſt*, not to appoint him any publick Honours. Obſerve the Reaſon; ſcarce was Chriſtianity well ſettled, when the *Ebionites* attempted to rob our bleſſed *Redeemer* of his Divinity, affirming moſt ſacrilegiouſly, that *Joſeph* was the natural Father of *Jeſus*, and by Conſequence, they deny'd the Angelical Virginity of the *Mother of God*: The preaching upat that time St. *Joſeph*'s Prerogatives, and eminent Glory, would have given ſeeming Encouragment, to thoſe blaſphemous *Hereticks*, and likewiſe might have ſtirr'd up dan-

gerous Thoughts in weak Believers. For Men (as is obſerv'd) are too frequently carried on to Extreams, in honouring ſuch as they love and admire, and the enlarging on what has been ſaid already, with what Wit and Eloquence could ſet forth in his Praiſes, might have ſuggeſted forcible Doubts, that poſſibly he was the *Natural* Father of *Jeſus*, becauſe the real Husband of *Mary*; eſpecially converſing with the *Ebionites*, who were learned Men, of affected Sanctity, and agreeable Behaviour. Therefore the Catholick Church proceeded moſt prudently, chooſing the other Extream and paſſing him over in longSilence, whilſt ſhe celebrated the Memory of many, who could not pretend to ſtand in Competition. Thoſe Heterodox Opinions having been detected, deteſted and extinguiſh'd, the Danger ceaſes, and therefore univerſal Devotion to the *Foſter-Father* of *Jeſus* is ferverouſly entertained,

tain'd, and highly applauded, where-ever the *Chriſtian* Religion is profeſs'd.

The *Omnipotent* doth not order any thing, but by the ſtrict Rules of fit Diſpoſitions, and ſuitable Preparations, in the exacteſt Meaſure and *Weight*, *(a)* proportioning Particulars to time and Circumſtances, as his infinite Wiſdom ſees moſt conducing to his greater Glory. This ſupream *Being*, who ſo frequently in the old Teſtament calls himſelf, *The Lord of Hoſts*, *The God of Armies*, is infinitely vigilant over his Church *Militant* upon Earth, that the rebellious *Gates of Hell may not prevail. (b)* He ſends forth timely freſh Supplies to oppoſe diabolical Adverſaries, and notorious Spreaders of erroneous Doctrine: In the Law of Nature, the holy Patriarchs faced the Enimy: in the written Law,

(a) Sapient. 11. 21. *(b)* S. *Mat.* 16. 18.

commission'd *Prophets* fought valiantly in the Front of his Forces; in ours of Grace, the Apostles and their Successors, lawfully sent, force back the approaching Rebels. Even Care is taken against the Consummation of the World, *Henock* and *Elias* are yet living as a Reserve to head the Elect in opposing monstrous *Anti-Christ* in his violent Career; whose short Reign, will be attended with so great Tyranny and Terrour, that *were it possible, the very Chosen* would *conform*, and be led into *Errour*. (a)

The protecting and sweet Providence of *God*, from the very Birth of Christianity, according to respective Necessity, has from time to time, rais'd up *Religious* Orders, to curb and humble bold Broachers of Libertine Novelties, disagreeable and dishonourable to the pure Doctrine of *Christ Jesus: This Lord God of Armies*, has

(a) S. *Math.* 24. 24.

has ſtrengthen'd his Church in the laſt corrupt Ages)as ſome are piouſly of Opinion) by the conquering Reſerve, St. *Joſeph*, eſpecially thoſe who craftily lurk within the *Pale*, and offer the rankeſt Poiſon, in the Golden Cup of reforming Morals. To learned Divines, this appears an Anſwer of no ſmall Weight, *Why* the Univerſal Devotion was not entertain'd, till the Heretical Contagion, threatned a general Infection in moſt Provinces, and Kingdoms, to the End the Faithful might more perceptibly and efficaciouſly experience the Power and Protection of the *Patriarch*, calling on him with greateſt Fervour (the Devotion being in its Meridian) to defend *his* pure Doctrine, whoſe *Divine Perſon* he protected upon Earth.

Other congruous Reaſons might be alledg'd, why this Devotion is of a late ſtanding, but I haſten to ſhew how advantagious it is. If in

what has been already said, the Reader finds not compleat Satisfaction, let him obediently acquiesce, Almighty God *designing it after this Manner*, and piously imagining that he checks our forward Curiosity, with Words spoken to the Prince of the *Apostles*; *What I do thou knowest not at present, thou shalt know afterwards*, when so divinely happy, as to Praise, Love, and contemplate, with St. *Joseph*, the Father, the Son, and the Holy Ghost for all Eternity.

CHAP.

CHAP. III.

Of the Powerful Aſſiſtance of St. Joſeph, *to his Devout Clients.*

THE illuminated St. *Tereſa* of *Jeſus*, celebrated for frequent Revelations, and Religious Obſervance, who ſucceſsfully reform'd the Calc'd *Carmelites*, and erected *Monaſteries* and *Convents* for both Sexes, that ſhe might ſurmount ſuch Difficulties, which to prudent Men appear'd inſuperable, took the glorious St. *Joſeph* for her Lord and Advocate. She honour'd him above all other *Saints*, ſtiling him her *Father* and *Maſter*. Under his auſpicious Protection, ſhe a poor Virgin, founded thirty two Religious Houſes, notwithſtanding the Oppoſition of ſecular Princes, and ſeveral of her own Order and Profeſſion. Take her

own Expreſſions in commending this Saint out of the ſixth Chapter of her Life, out of Obedience penn'd by her ſelf.

I have ſeen clearly, that this Father and Lord of mine (S. Joſeph*) hath drawn me, as well out of this Neceſſity* (being crippled with Sickneſs) *as out of others greater, when there was Queſtion of Honour and Loſs of my Soul, and that with more Benefit and Advantage, than even my ſelf could tell how to deſire. Nay I cannot remember, that hitherto I ever deſired any thing by his Means, which he hath fail'd to obtain for me, and 'tis able to amaze me when I conſider the great Favours which Almighty God hath done me by Means of this bleſſed Saint, and the Dangers both of Soul and Body, out of which he hath deliver'd me; in ſuch ſort that as it ſeems, our Lord hath given the Grace and Power to other Saints, to ſuccour Men in ſome kind of their Neceſſities, but I find by good*

Expe-

Experience, that this glorious Saint ſuccours us in them all; and that our Lord will make us underſtand, that as he would be ſubject to Joſeph *upon Earth, and that by enjoying the Name of his Father, and being as it were, his Director and Tutor, he might then command him, ſo alſo now in Heaven he would grant, whatſoever this Saint ſhould deſire. This Truth hath been known by the Experience of others, whom I have deſired to recommend themſelves to this Saint, and now many are grown to be devoted to him, and I my ſelf have freſh Experience of this Truth.--- Whoſoever wants a Maſter, who may inſtruct him to pray, let him take this glorious Saint for his Guide, and he ſhall never loſe his Way.* Thus S. *Tereſa* declares her Sentiments, and in ſeveral Places of her excellent Treatiſes, ſhe recounts, how St. *Joſeph* miraculouſly aſſiſted her, not only in erecting Monaſteries, but alſo in Dangers when travelling on ſuch Occaſions.

St. *Francis Sales*, that Apoſtolical *Prelate*, and deſervedly Prince of *Geneva*, was a ſignal Promoter of Devotion to St. *Joſeph*. Founding the holy Order of Viſitation, he put the firſt Monaſtery under his Protection, he order'd his Feaſt to be kept with greateſt Solemnity, in all their Houſes, directing by the *Inſtitute*, all his ſpiritual Children, to make Application to him; that the Miſtreſs of the Novices ſhould cauſe thoſe upon Tryal, and even *Candidates*, to get a Habit of calling upon him, when they begin their mental Prayer, to take him for their Guide and Maſter in this holy Exerciſe, reſpecting him as their tutelar Patron.

St. *Francis* preach'd twice the ſame Day at *Lyons*, in honour of St. *Joſeph*, as if he could never ſufficiently enlarge in his Praiſes: He has alſo left in Writing, his Sentiments of this Saint, in his *Spiritual Entertainments*, out of which I recite theſe few Words:

Words: *O! What a great Saint is the glorious St.* Joſeph! *He's not only a Patriarch, but the chief of the Patriarchs; he's not only a Confeſſor, but more than a Confeſſor; for in his Prerogative of Confeſſor is included, the Dignity of Biſhops, the Generoſity of Martyrs, the Purity of Virgins, and the Perfection of all other Saints.* The laſt Clauſe of this moſt illuſtrious *Biſhop*, viz. He having the Perfection of all other *Saints*, affords Standard Weight to what was ſaid in the firſt Chapter.

Theſe two glorious Saints, with ſeveral others before mentioned, erected publickly the Standard of St. *Joſeph*, and ſuch as liſted themſelves experienc'd advantagious Aſſiſtance. Probably St. *Tereſa*, and St. *Francis* were ſo eminent, and ſo far advanced in an interiour Life, becauſe this *Patriarch* was their ſpiritual Director; Hear the formers Opinion in this Point: *I have not*

known any one, who is ſeriouſly devoted to this glorious Saint (Joſeph) *and performs to him ſeveral Services, whom I find not alſo to be much advanc'd in Vertue; for he aſiſts thoſe Souls much, that recommend themſelves to him.* (a)

'Tis very obſervable, that thoſe who aſpire to be interiour Perſons, profit in his School, they have God before their Eyes in all their Actions, through his Interceſſion, who was near thirty Years in the continual Preſence of the *Word Incarnate.* The ſolid Perfection of a Soul conſiſts much in interiour and intenſe Acts, directing each Particular to the final End, which is *God's* Glory, without Mixture of ſordid temporal Motives.. When St *Mary Magdalen de Pazzi* ſaw *B. Aloyſius Gonzaga* in Glory, 'twas given her to underſtand, that the reſplendent Crown was the Reward of his frequent

(a) *In vit.* S. Tereſ. 1 c. 6.

quent and ferverous Interiour Acts. F. *Severin* in a printed Relation, recommends to Poſterity what Proficients ſuch are, who are under the Direction of St. *Joſeph.* He accidentally met a young Man, and entring with him into pious Diſcourſes, diſcover'd that he was highly enlighten'd, and repleniſh'd with more than ordinary Gifts; he gave himſelf to Prayer and Recollection, was wean'd from all Affection to Creatures, and what the ſottiſh blind World runs after greedily and admires: Altho' he was not train'd up to much Learning, yet he diſcours'd not only like a Saint, but a ſolid Divine. F. *Severin* propos'd to him many Queſtions, amongſt the reſt if he was not devout to St. *Joſeph*? To the laſt he reply'd, *For ſix Years paſt, he has been my Director and Protector, our Saviour himſelf aſſign'd him for my Patron; next to the bleſſed Virgin, he is the greateſt Saint*

in Heaven, and he had the Plenitude of the Holy Ghoſt, like the Apoſtles.

For what regards the Maladies of the Mind, St. *Joſeph* has found wonderful Succeſs. F. *Barrie* inſtances ſeveral remarkable Cures, in *Love* and *Hatred*, two predominant Paſſions, which frequently appear almoſt incurable: Alſo of Deſpair and Shame to comply with Duty. A certain Perſon was ſo deſponding with Doubts of perſevering in a Religious State, that ſhe was juſt upon the Precipice of Ruin, yet reciting nine Days the Beads of St. *Joſeph* in his Honour, ſhe overcame the Temptation ſhe was ſinking under. Others were wallowing in the Sink of Senſuality, and were immediately drawn out by this Pattern of Purity.

'Tis related of a Lady, who was happily deliver'd from a deplorable Slavery and miſerable thraldom of Mind, by Mediation of this *Saint*, after

after the following Manner: Fear and Shame had ſuch an aſcendant over Duty, that Obligation could not prevail with her, to procure a Performance of what Conſcience ſuggeſted abſolutly neceſſary, *viz. A ſincere Confeſſion of her Sins*; to break thro theſe Difficulties, ſhe had Recourſe to St. *Joſeph*, reciting his Hymn and Prayer nine Days; on the laſt, ſhe was touch'd with deep Remorſe, and was aſiſted with ſufficient Courage, to expoſe the Gangreening Ulcers, the holy *Patriarch* ſmoothing the rough Way to the Confeſſional. In Gratitude the Convaleſcent, or to ſpeak more properly, the perfectly cured Lady carried afterwards an Image about her Neck of the Foſter-Father of Jeſus, to terrify the Tempter for the future, from approaching her with any of his dangerous and damnable Suggeſtions.

To

To shew how tender St. *Joseph* is of his Clients, I relate a Passage out of *Isidorus*(*a*) A Gentleman of *Venice*, much devoted to the Saint was wont to recite daily upon his Knees, several Prayers before St. *Joseph*'s Picture; who being visited by a mortal Sickness, had his Thoughts more employed (as it frequently happens) concerning the Recovery of his bodily Health, than the *one thing necessary*, (*b*)the Safety of his Soul, and a happy Departure, from short time to never ending Eternity. St. *Joseph* mindful of his past Services appear'd to him,cautioning him to prepare for Death, which drew nearer than was imagin'd. Hereupon he dispos'd himself, begg'd the last Sacraments, and had the Comfort of St. *Joseph*'s Assistance in his painful Agony.

A

(*a*) *Lib.* 4. *c.* 10. (*a*) *S. Luke* 10. 42.

A Gentleman at *Paris*, whoſe ſacred Character and Habit, requir'd an unſpotted Life, had for five Years abandon'd himſelf to licentiouſneſs, taking up the ſordid Practices of *Epicure*, and deſerting the pure Maxims of *Jeſus Chriſt*, ſound Advice was loſt upon him, and kind Relations could not prevail with him to live at leaſt in the World like a Man of Honour, as was expected from his Quality. He ſtill continued to poſtpone the Glory of his Creator, and ſet a low Value upon the Joys of Heaven: All was ineffectual, for he would not leave the Crowd of unhappy Tranſgreſſors. Hereupon his Friends having Recourſe to higher Powers, deſired a Father of the *Society* of *Jeſus* to celebrate H. *Maſs* in Honour of St. *Joſeph*, and an other of the ſame Body, not yet in holy Orders to offer up nine Communions, to the End the ſcandalous Delinquent might be ſtopp'd in his noto-

notoriouſly wicked Ways. At the ſame time theſe Prayers were offer'd to God, the Party fell moſt grievouſly ſick, and the Indiſpoſition of his Body was the Cure of his Soul; for the violent Diſtemper encreas'd to Extremity, which ſo much terrify'd him, ſeeing as it were by ſerious Reflections of what was paſt, and what was to come, the very Gates of Hell wide open to receive him, that he reverently diſpos'd himſelf by the Sacraments of the Church to a Chriſtian *Exit*; reſolving (if he recover'd his former State of Health) to employ his Endeavours in a pious Work of great Importance, and much conducing to God's Glory. He recover'd, to the Admiration of all, and happily compleated what he had purpos'd, to the great Edification and Comfort of ſuch who knew any thing of his former Proceedings. He himſelf own'd the Power and Goodneſs of

St.

St. *Joſeph*, in the ſudden Change, and perfect Converſion.

A young Man at *Lyons*, of a very good Condition, who had paſs'd his Years in the Fear of God, reſolv'd to quit the World, for the greater Security of his Salvation, but was diverted from this pious Reſolution by Friends and Relations, acting out of temporal Motives, who like *Animal Men ſavour'd not the things that were from the Spirit of God, for they are Folly to them, and cannot underſtand it.* (*a*) As frequently we are *puniſh'd by what we tranſgreſs in*, (*b*) and taſt the bitter *Fruit of our own Ways.* (*c*) So it befel thoſe unkind Parents, diſſuading the Execution of the Heavenly Call. The *Son*, fruſtrated of his Deſigns and Deſires, and ſlighting the former Inſpirations, began to find an Ebb of Devotion, and

(*a*) 1 *Corinth.* 2. 14. (*b*) *Sap.* 11. 17. (*c*) *Proverb.* 1. 32.

and from a Remiſneſs, there follow'd a total Neglect in ſpiritual Duties. He betook himſelf to the Wars, and exercis'd the Licentiouſneſs of a profligate Soldier, not only letting looſe the Bridle to ungovern'd Paſſions, but becoming a noted Ringleader to ſuch as were not aſham'd to march after his black Standard. The afflicted Father and Mother, too conſcious of their Miſtaken Affections, wept and lamented without ceaſing; they acknowledg'd their Error, in giving indirectly a Beginning to unforeſeen Scandals. They conjur'd him by frequent Letters to look back, they importun'd by Friends, who reſided near him, to have Pity on his doleful Parents, but all was in vain; his Heart was deprav'd and harden'd, his Underſtanding obſcur'd and beſotted: In Exceſs of Grief and confiding hope, they had Recourſe to St. *Joſeph*, humbly petitioning him to

uſe

ſe his Mediation for bringing back
he loſt Sheep, reſolving to implore
im daily, till he vouchſafed to hear
heir Prayers. On the third Day
f their Devotions, the Prodigal
on return'd Home, caſt himſelf in
onfuſion at his Parent's Feet, with
ighs and Tears he begg'd Pardon
r being the Occaſion of their long
rief, he deteſted his Follies, re-
rm'd his Life, correſponded with
s former Vocation, enter'd Reli-
ion, and died in it exemplarly.
his is an other Trophy of S. *Joſeph*'s
ower and Goodneſs.

The many votive Pictures hang-
g round the Altars of this glori-
s *Saint* proclaim ſufficiently his
iverſal Protection. The Number
f his Clients and miraculous Cures
ould ſwell Volumes; he not only
nds an aſſiſting Hand to Diſtem-
rs of the Mind, but likewiſe the
iſeaſes of the Body. I give in
ort a few Examples, by which a

pru-

prudent Judgment may be fram
what pass'd in distant, and differ
Parts of the World, and of wh
P. Barrie had no Account or Kno
ledge.

Sister *Jane de Angelis*, was confi
to her Bed fourteen Days, by r
son of a form'd Pleurisy, which p
mitted her not to rest Day or Nig
she had been let Blood nine time
less than a fortnights Space, and
Quantity taken from her occasio
such Weakness, that she could sca
turn in Bed, none expecting any
ther Change but Death, to free
from such torturing Misery.
fell into violent Convulsions, like
ready to give up the Ghost, and t
her exteriour Senses did her li
Service, her Judgment was cle
and at full Liberty. *As I lay in*
sad Condition (hear her own Wor
there appeared to me a large and be
tiful Cloud, in which on my right s
stood my good Angel of incompara

Bea

auty like a Youth of eighteen Years Age, having in his right Hand a r Wax flaming Taper; on the other e in the Cloud, was my holy Father Joſeph *with a Countenance out-ſhin- the Sun in Brightneſs, and a Ma- ty more than humane, reſembling in e, a Man of forty or forty five Years. —Beholding me, he laid his Hand on that ſide where the principal Source s of my Diſtemper, and anointed me th oyl, or ſome ſuch ſort of liquid, d the anoyl'd place remained ſome- ing moiſt. At the ſame Inſtant I found ſelf perfectly recover'd, and told the anders by as much.* Thus the reli- ous Woman.

All with Tears of Joy magnify'd e Mercies of God, and the Good- ſs of the holy *Patriarch*, but Mon- ur *Faveon* her Phyſician, and a *oteſtant*, was moſt aſtoniſh'd, when tring her Chamber to viſit s deſpair'd of Patient, he found e Family upon their Knees in Prayer

Prayer, which made him conclude ſhe was departed, but was immediately undeceived by the late agonizing Woman her ſelf, who aroſe from her Knees, and walking towards him in her Religious Habit with a ſmiling Countenance recounted the Particulars of her ſuddain Recovery. He who out facing the beſt *Hiſtorians* and holy *Doctors* of the Church, maintain'd Miracles to have ceas'd, was forc'd to ſay *God is Omnipotent*! who gives viſible Marks of his true Church in theſe latter Ages, as he was pleas'd to do at the firſt preaching of the Goſpel. This miraculous Cure was fully atteſted by ſworn Witneſſes both as to her dying Condition, and inſtaneous Reſettlement in Health as appears by a long printed Relation, approv'd by the moſt *Illuſtrious Biſhop* of *Poictiers*, wherein are ſeveral Paſſages, here omitted for Brevity.

Thi

This ſtupendious Favour was attended with two others of the like Nature, eight Days after; when Madam *Laubougemont* was ſeiz'd with a deſperate Pleuriſy, which four of the ableſt Phyſicians of that Place, judg'd incurable, and thought it in vain to apply Remedies; ſhe was then big with Child, which was a great Addition to her dangerous Circumſtances, but underſtanding that the Ointment, remaining on the Side of Siſter *Jane de Angelis*, had been taken off with a fine linnen Cloath, and was carefully preſerv'd, an Expreſs was diſpatch'd in all haſt to *Loudun*, deſiring the Favour of lending the Cloath, which had wip'd of the Heavenly Balſam. 'Twas brought to the ſick Lady, and the odoriferous Flavour fill'd her with ſenſible Joy, Application being made to her Side, ſhe found herſelf perfectly recover'd. She was alſo freed from another Danger, of almoſt

equal Hazard, being deliver'd a few Hours after, of a Child, which the Doctors and Surgeons concluded had been dead a whole Month in her Body.

A ſtrong young Man at *Laubougemont*, call'd *Claud Murner*, was brought ſo low and feeble by a violent Feaver, and an ulcerated ſwelling, extending it ſelf from the Ribs to the Reins, that the Phyſicians of *Maſcon* were of Opinion, that the breaking of the Ulcer would carry him off, or if he ſurviv'd the Running of collected Humours, he would remain a Cripple all the Days of his Life. Upon this Reſult, ſome of the ſick Mans Relations adviſ'd him to make a Vow to St. *Joſeph*, to confeſs and communicate, a Religious Perſon offering the ſame Day, the unbloody Sacrifice to implore St. *Joſeph*'s Aſſiſtance. This done, his Side being rubb'd with what had touch'd the aforeſaid linnen Cloath,

and

and ſwallowing down a bit of Paper, which had touch'd the ſame, and upon which was written the moſt ſacred Name of *Jeſus*, that very Day the Feaver left him, the Swelling waſted away, his Strength return'd, ſo that three or four Days after he undertook on Horſe back a Journey of ſeven Leagues. What I have inſtanc'd in theſe three Perſons, happen'd to others, at *Lyons*, *Trevoux* and *Loudun*, who by the ſame Means were cured of deſperate Diſtempers.

Margaret Rigaud, a profeſs'd Religious in St. *Elizabeth*'s Monaſtery at *Lyons* fell from a Floor one Story high; the Bruiſe of her Head was ſo terrible, that the Blood guſh'd out of her Ears, and depriv'd her almoſt of Senſe. She could not take any Reſt, even on the ſofteſt Pillow, and the Evil encreaſing, a conſult of Phyſicians and Surgeons was held, who unanimouſly agreed, the Head

was to be open'd, otherwiſe ſhe would abſolutely loſe her Senſes, if not her Life. The languiſhing Patient deſired the hazardous Operation might be deferr'd; in the mean time her Superiour mov'd by divine Inſpiration, order'd a Communion nine Days together, in Honour of St. *Joſeph* for her Recovery. The violent Pains continued eight Days without Abatement, and the ninth was running on, without any probable Appearance of a Change; wherefore ſome of the Religious propos'd, that the wounded Creature ſhould make a Vow to St. *Antoline*, who by her Interceſſion obtain'd Relief in ſuch Sort of Bruiſes and Contuſions. A fervourous *Devote* of the holy *Patriarch* being preſent, and unwilling that any other ſhould have the Honour of the Cure oppos'd vigorouſly the Motion, and begg'd their Patience at leaſt, till the nine Days were expired, which a few Hours

Hours would compleat. This being granted, ſhe withdrew and proſtrating herſelf repreſented to St. *Joſeph* how the wounded and ſick Woman had been firſt recommended to his tender Compaſſion, that he would not permit any other to deprive him of the Glory, and ſeeing he had Power to relieve her, ſhe conjured him by the eminent Prerogatives of being Nurſing Father to *Jeſus*, and Spouſe to the *Mother of God*, to grant her Requeſt; promiſing a grateful Acknowledgment to perform nine mortifications in his Honour, and to recite nine times his Prayer, aſſign'd by the holy Church. Towards the Cloſe of the ninth Day, the ſick Perſon found herſelf ſo perfectly cur'd, that riſing up, ſhe could not contain herſelf from running round the Houſe, and proclaiming, *A Miracle, a Miracle*! The glorious Saint made her alſo happy, by an additional Favour, *viz.* before her

Illneſs, 'Twas a Mortification to aſſiſt in the Choir, and plain Song ſeem'd inſupportable, but after the Recovery, none was a more punctual Obſerver of Religous Duties in the whole Community: She ſet a high Eſtimate on Perfection, and choſe St. *Joſoph* for her principal *Patron*, for obtaining Health to her Body, but much more for divine Grace to her Soul.

The dreadful Contagion of the Plague is a viſible Scourge of *God*, 'tis a quick Executioner of a provok'd Deity, to make ſinful Nations ſenſible of the deſpis'd *Omnipotent*; it hurries on bold Prevaricators by Multitudes, to the inexorable Judgment Seat, there to receive an unrepealable Sentence, according to the Nature of their Crimes. To prevail with the ſtubborn *Hebrews* for an Obſervance of the written Law, God declared by *Moyſes* that he would puniſh the Infringers with

a

a Peſtilence (*a*) which juſt Threats are frequently repeated and inculcated, by the Prophets *Jeremias* and *Ezechiel.* For *David*'s Vanity in numbring the People, the Almighty ſent a Plague upon *Iſrael*, which ſwept off ſeventy Thouſand (*b*) and at the full Period of the World, Mortals will be puniſh'd with Plague and Famin. (*c*) 'Tis needleſs to give Inſtances of God's humbling Provinces and Kingdoms in the Law of Grace; It is yet freſh in Memory how one of the moſt flouriſhing Cities of the World, was laid waſte and deſolate, not half an Age ago. The City of *Avignon* was viſited by the Plague, near the Beginning of the laſt Century, the Inhabitants apprehending utter Deſolation, made ſolemn Vows to God, in Honour of St. *Joſeph*, to obſerve his Feaſt for ever

(*a*) *Levit.* 26. 25. (*b*) 2 *Reg.* 24. 15.
(*c*) S. *Math.* 24. 7.

ever afterwards in the moſt pious Manner, which put a Stop to the ſpreading Contagion. This cauſed ſeveral at *Lyons*, to have Recourſe to him, in the like dangerous Circumſtances. Take the few following Examples of the joyful Succeſs.

Mouſieur *Augery*, an Advocate in the Parliament of *Dauphine*, being at *Lyons* on the 15th of *July*, 1638, underſtood that his Son *Theodore* ſeven Years of Age, was ſeiz'd by the Plague, which, as uſually, occaſion'd a violent Fever. A hard Swelling with the Bubo, ſhew'd itſelf under the right Arm. The afflicted Father made a Vow to God, that if St. *Joſeph* by his Interceſſion would procure his Son's Recovery, and preſerve the Reſt of the Family, conſiſting of nine Perſons, he would for nine Days together viſit the Saint's Church, and hear ſo many Maſſes, he would offer Wax Candles at his Altar,

Altar, with a votive Picture, as a laſting Acknowledgment of the Favour. In the mean time the ſick Youth was viſited by the Plague-Surgeons, and altho' yet living, was given over and deſpair'd on; accordingly, to prevent farther Infection, he was carried to St. *Laurence*'s the Peſt-houſe; and that the Miracle might appear more evident, at his Arrival there, he perfectly recover'd, and not one of the Family had afterwards the leaſt Symptom of the Diſtemper. The Father perform'd gratefully his Promiſe, hanging up at the Altar of St. *Joſeph* a Picture, movingly repreſenting his Wife, Children and himſelf on their Knees, giving Thanks to God for the Favour obtain'd by St. *Joſeph*'s Interceſſion. At the Bottom, the Miracle was expreſs'd, and atteſted by the Advocate's own Hand.

Father

Farher *Melchior de Faug*, Religious of the *Society of Jeſus*, aſſiſting thoſe in the Peſt-houſe to depart happily, was viſited by the ſame Infection, and lay in Extremity, all deſpairing of his Recovery. A Prieſt of the ſame Order obſerving him near expiring, made a Vow (inviting the ſick Man to join with him) that upon the Return of his Health, he would offer nine Maſſes for Thankſgiving, in the Church of St. *Joſeph*. At that Inſtant he recover'd his *Speech*, and likewiſe perfect Health. The Aſſiſtance and Protection of the moſt holy *Patriarch*, was ſo manifeſt that thoſe who were appointed Maſters of Health in *Lyons*, to attend the Infected, recommending themſelves to St. *Joſeph*, every one was preſerv'd, altho' for the Diſcharge of their Charitable Duty, they were daily expos'd to evident Danger. Wherefore after the Plague was abated, in the Year 1638, they came

Pro

roceſſionally in a Body, to St. *Joſeph*'s Church, there Confeſſing, Communicating and preſenting Offerings at is Altar, to expreſs their tender ratitude for ſo ſignal a Favour.

Tivenet a pious old Man, living ear *Lyons*, in a Village call'd St. *Laurence D' Auger*, being infected with e Plague, inquir'd of the *Vicar* of e Place, who came to diſpoſe him r eternal Life, whether there reain'd any Hopes of a Recovery? o other anſwer'd the Paſtor, than have Recourſe to St. *Joſeph* making Vow to ſolemnize his Feaſt yearly, that Day to Confeſs and Comunicate, and for nine Days to re e ſeven *Pater's* and *Ave's*, concludg them with theſe Words, *Jeſus*, *aria*, *Joſeph*. The Good old Man ade a Vow, and that Inſtant found mſelf freed from the Contagion, miring what was becoming of the Sores

Sores and Swellings which ſo ſudden-
ly diſappear'd.

Bennet Gontelle a Gardiner nea
St. *Joſeph*'s Church, loſt every Da
one of his Family conſiſting of ſe
venteen Perſons, his Wife and a
his Children had been carried to th
Peſt-houſe, which was their nex
Step to their Graves, for there the
died; he and a Servant only ſur
viv'd, who expected hourly to fo
low the reſt: Father *Barrie* going t
comfort them in that ſad Afflictio
adviſ'd him to make a Vow to St. *Jo*
ſeph, by which he ſhould engage, t
offer ſeveral Maſſes and Commun
ons in his Honour, if by his Inte
ceſſion he ſhould obtain his, and h
Servants Preſervation from th
Plague, which had ſo infected h
whole Houſe, and the good Fath
join'd with him in the Vow. A
mighty God heard their Prayer
and both were ſecur'd from the Da
ger.

Mart

Martin de Bau, a Child of four Years of Age was ſtruck with the Infection on a ſuddain, whilſt he was at Play, and all gave him for loſt. The affectionate Mother being in great Deſolation, was counſell'd to recommend him to St. *Joſeph*! *To you I recommend my Child.* Two Hours after, her Husband obſerving Signs of Approaching Death, called his Wife, who made a ſort of pious Complaint in theſe few Words, *Ah! St.* Joſeph! No ſooner had ſhe expreſs'd her Grief in this Manner, but the Child recover'd, call'd to his Mother for Meat, aroſe from his Bed, and cry'd out, *I am well, St.* Joſeph *hath cured me.* There remain'd not the leaſt Mark of his Diſeaſe, and his Strength was ſo fully reſtor'd, that next Morning he went to St. *Joſeph*'s Church to return Thanks. A votive Picture was afterwards hung up, to teſtify not only the Child's, but likewiſe the Father's

Delivery from the ſame Evil, by Application to the *Bubo* of ſome Cotton that had touch'd the heavenly Ointment at *Loudun*, wherewith St. *Joſeph* had cur'd miraculouſly a Religious Woman of that Place, as is above mention'd.

I ſhould paſs the Bounds of this ſhort Treatiſe, were I to ſet down the manifold favours granted by Almighty God at the Interceſſion of St. *Joſeph*. There is not any Condition or State of Life which has not experienc'd his Power when invocated. Father *Barrie* inſtances this Truth in Virgins, married Perſons and Women travelling in Childbirth. The Devils in poſſeſs'd Perſons have frequently ſhewn their Indignation, againſt the Foſter Father of their *Creator*, and have trembled at St. *Joſeph*'s Name. St. *Tereſa* ſaid much in few Words, when acquainting the World (as is ſet down in the Beginning of this Chapter)

ter) *that our Lord has given* Power to other *Saints*, to relieve us in *ſome* particular Neceſſity, but that glorious St. *Joſeph has Power to ſuccour us in them all.*

The holy *Patriarch* not only protects particular Clients, but likewiſe whole Communities, and Religious Orders. Two Centuries are paſt, ſince the never ſufficiently prais'd HolyOrder of the *Carthuſians*, apprehending a total Diſſolution, no Subjects offering themſelves to enter, held a General Chapter at *Grenoble:* The main Concern was to implore St. *Joſeph*'s Aſſiſtance, in the dangerous Condition of their languiſhing Body, that it might not expire. To facilitate the Way, and deſerve Compaſſion from Heaven, the congregated Fathers choſe St. *Joſeph* as their Patron and Protector; they paſs'd an unalterable Decree, that for the Future his *Feaſt* ſhould not only be obſerv'd as of Precept

(which was not at that time commanded by the Church) but likewiſe that it ſhould be ſolemniz'd, after the manner of one of the greateſt Days in the Roman Calender. Theſe pious Offerings were accepted by St. *Joſeph*, and prov'd ſo efficacious, that in all Parts of the World where they are eſtabliſh'd they have never ſince wanted proper Subjects.

This glorious Saint, brings alſo whole Provinces and Nations to the Catholick Faith. *New France* owns him as a Propagator of *His* Goſpel, whoſe *Legitimate* Parent he was. In the Southern Parts of *America*, the chief Miſſion is called, *The Miſſion of St.* Joſeph; under his auſpicious Concurrence, in the Year 1626, two hundred Families were baptiz'd, and their Example influenc'd ſix neighbouring Towns to unite themſelves to the true Faith, that they might partake of thoſe ſpiritual and tempo-

temporal Bleſſings, which St. *Joſeph* obtained for the thrice happy *Converts.* From the Entrance into that Part of the World, the zealous Miſſionaries had ſuch an Aſſurance of the Patriarch's Power, that the *Fathers of the Society* gave the Name of *Joſeph* to the firſt *Tarquois* they baptiz'd offering him the firſt Fruits of their Apoſtolical Labours.

What is already ſaid may be to Chriſt's Faithful a ſufficient Proof of this comfortable Truth, how thoſe *who are in St.* Joſeph's *Favour, have* Jeſus *and* Mary *propitious on their Side.* The bleſſed Virgin encourages Devotion to her beloved Spouſe, and Royal Conſort, witneſs that eminent Maſter of Spirit, and prudent Director of St. *Tereſa, Baltazar Alvarez S. J.* who lying ſick at *Validolid* in a burning Feaver, one of his Order aſſiſting him, held up an Image of our bleſſed *Lady* and St. *Joſeph,* adviſing him to recommend

himself to the Spouse of *Mary*; *You have Reason* (said *Alvarez*) *for the Mother of God has commanded me expressly to do so*; he own'd afterwards that he receiv'd this Command in the holy House of *Loretto*. Favourites of Heaven are not only counsell'd, but commanded to practise and propagate Devotion to our *Patriarch*, as was clearly and positively signify'd to St. *Brigit* and St. *Gertrude*. The holy Mother St. *Teresa* of *Jesus* was *fill'd with infinite Joy and Delight* (to use her own Words in the Foundation of *Avila*) when on the Festival of our blessed *Lady's Assumption*, the Queen of all Saints and Angels, appear'd to her with St. *Joseph*, the Mother of God *took her by the Hand, telling her that the Service done to her dear Spouse St.* Joseph, *pleas'd her very much*, promising Assistance in her Religious Undertakings. The following Chapter is instructive how we may deserve to

be

be taken notice of, by the ſaid immaculate Virgin, by honouring her beloved Conſort.

CHAP. IV.

Divers Methods of honouring St. Joſeph.

ISAAC the Son of faithful *Abraham*, drawing near to his Departure out of this World, order'd *Eſau* to take his *Arms*, *his Quiver and Bow*, (*a*) to go abroad and provide by hunting, what might be agreeable to his aged Father's Palate, and ſo receive a *Bleſſing before he died.* No Man certainly can be ſo groſly miſtaken as to conclude from hence, that there was not Variety at Home to refreſh the decrepit

a) *Gen.* 27. 3.

Patriarch. No, says *Lyranus*, herein lies couch'd a Mystery of Morality, that a *Son who receives a Blessing must be obsequious and serve his Father.* That Passage of the History of the *Eastern* Church, which was found and presented as authentick to Pope *Adrian* the VI, is highly comfortable; how our Lord *Jesus Christ* assisting St. *Joseph* on his Death-bed lean'd on his Pillow, took him by the Hand, receiv'd his last Breath, clos'd his Eyes, and immediately before this glorious *Parent* expired, the *Redeemer of all Men* gave him his Blessing for a happy Passage, with an Assurance to bestow the same on all those who should offer Sacrifice to God in Honour of St. *Joseph*, on the Day of his happy Departure, which the Roman Church celebrates on the nineteenth of March, the *Greeks* observing it on the twenty sixth of *December*, as *Baronius* recounts in his Martyrologe. Tho' they differ about the

the time of his Deceaſe, yet they are unanimous as to the Feſtival of his Eſpouſals, *viz.* the twenty ſecond of *January*, of his Flight into *Egypt* on the twenty ſecond of *December*, and his Return from thence, on the ſeventeenth of *January*. In obſerving theſe Days, and performing other Devotions to him, due Regard is to be had to the abovementioned Rule, *A Son who expects a Bleſſing, muſt be obſequious to his Father.*

Works are more faithful Declarers of the Mind than Words, or ſole Lip-Worſhip. The crafty *Gabaonites* with greater ſhew of Eloquence and ſeeming Piety, extoll'd the Wonders of the Omnipotent, than favour'd *Rahab*, as we read at large, in the ſecond and ninth Chapters of *Joſue*. She ſaid, *We have heard, how the Lord dry'd up the Waters of the Red Sea at your Entrance, and what he hath done to the two*

Amorrhean Kings Og *and* Sehon: But the Men of *Gabaon* addreſs'd *Joſue in the Name of the Lord his God*, proclaiming to the whole Camp, *We have heard the Fame of his Power, every thing he has done in* Egypt, and to the two Kings on the other ſide of the River *Jordan*, *Og* of *Baſan*, and *Sehon* of *Heſebon*: What a glorious Profeſſion of divine Power! this notwithſtanding, the *Gabaonites* were condemned to perpetual Slavery of *drawing Water* and *hewing Wood*, whilſt *Rahab* was honourably entertained and taken in Marriage by *Salmon* one of the chief Princes of the Hebrew Nation, from whoſe Poſterity our bleſſed Saviour *Jeſus* was born. The ſolid Reaſon of this different Treatment was this; *Rahab believed with a firm Faith and with full Devotion* (a) *entertain'd* the two Men ſent to view the Land, ſhe acted as ſhe

(a) *Orig. hom.* 10. *in Joſue.*

ſhe believed, ſhe ran the Hazard of Life and Fortune in protecting the Spies, and ſetting them ſafe away; for had the King of *Jerico* known that ſhe conceal'd them, no doubt her ſelf and her Houſe would have been conſum'd to Aſhes, before the *Iſraelites* ſet Flame to the City: Whereas the pretended Ambaſſadors from *Gabaon*, calculated all their Projects according to the diſſembling Rule of Policy and ſelf Preſervation, their Contrivances and Speeches were uſher'd in by Falſhood, and altho' the Hebrew *Commander*, and the wiſe *Seniors* of the *Synagogue*, were ſo far overreach'd by the fictitious Narrative as to ſwear to a Covenant, and ſpare their Lives, yet they were juſtly ſentenc'd to Drudgery and Slavery.

Wherefore 'twill be of litttle Advantage to give fair Words, and ſay, *We have heard of the Prerogatives*

tives, Power and Protection of St. Joſeph; We muſt perfect Words by Works, awake ſerious Thoughts to ſerve God faithfully, for this is the chief Method of honouring the *Patriarch.* 'Tis Phariſaical Cant to cry, Lord, Lord! and ſtop there; ſuch Hypocrites will not eſcape the Deluge of Flames; and it ought to be remembred, that the *Olive Branch* brought by *Noe*'s Dove to the floating Ark, preſaging Peace to Mankind, had not only *verdant Leaves*, but was loaden with *Fruit*, hence a holy Doctor of the Church gives neceſſary Advice, not to flouriſh with *Leaves only*, or *Words*, but to *offer Fruit*, (*a*) to entertain reſolutely divine Grace, to leave the Track of People out of the Way, wandring towards eternal Perdition, and by a vertuous Life to deſerve the Favour of God, and the Protection of St.

(*a*) S. *Aug. Tract. 6. in Joan.*

St. *Joſeph.* But to deſcend to more Particulars.

If there is a *Feaſt* in the whole Year (next to thoſe dedicated to God, and the bleſſed Virgin) giving Aſſurance of obtaining our Petitions and facilitating Salvation, 'tis that of St. *Joſeph.* St. *Tereſa* declares in the ſixth Chapter of her Life, *That for divers Years ſhe deſired ſomething of him upon his Feſtival Day, and ever found it granted; and if peradventure her Petition was any way deficient, he redreſs'd it for her greater good.* On that Day holy Sacraments are to be frequented, entertaining with flaming Devotion, that *Omnipotent* committed to the Care of St. *Joſeph.* The votive Oblation may be recited, and his Life read over. 'Twill alſo be a ſingular way of honouring him, if the pious Clients procure the Sacrifice of holy Maſs to be offer'd to God in Thankſgiving for his eminent Glory.

The Univerſal Practice of honouring our holy *Patriarch*, is to recite his little Office, his Litanies, Hymn and Prayer; either daily, or for a ſet time, as Occaſion or Devotion require and ſuggeſt. They are a compendious Elogium of his Praiſes: The following Example will acquaint you how acceptable they are unto him.

The Prioreſs of the *Urſulins*, of the Houſe of *Coſe* and *Loudun*, by Almighty God's Permiſſion, was poſſeſſed with an evil Spirit, who tormented her after a violent manner. To defend herſelf againſt his inſulting Tyranny, ſhe was accuſtom'd to crave St. *Joſeph*'s Bleſſing (a Devotion practis'd by many others) before the Exorciſms, as a dutiful Child would beg of a compaſſionate *Parent*. She alſo oblig'd herſelf to recite daily *S. Joſeph*'s Office, for a whole Year, and to perform ſome weekly Penance in

his

his Honour. Two or three Days after the Vow, the infernal Enimy was forc'd away at the firſt Exorciſm, leaving the Mark of a Croſs on her Forehead, as the Prieſt had enjoyned him; and to the End it might be known, that 'twas at the *Patriarch's* Interceſſion, the Devil cry'd out hideouſly, Joſeph *is come and* Leviathan *muſt depart*.

Some Religious of the ſaid Order of St. *Urſula*, had a Deſign to ſettle at *Lambeſa* in *Provence*, the Inhabitants teſtifying an earneſt Deſire of their Coming and Company; wherefore they tranſported themſelves thither, but met with unexpected Difficulties and Diſappointments. They could not ſo much as find a proper Houſe to hire, ſo reſolv'd to return back to *Aix*, from whence they came. In the mean time they had Recourſe to St. *Joſeph* they choſe him for the Protector of their pious Intentions, and reſolv'd to recite

recite after Maſs his Litany, for nine Days together. Before the ninth Day, a vertuous Prieſt being a Man of Subſtance and Authority, came to diſcourſe the *Urſulin* Superiour: He had built a Church and a Houſe adjoining to it, near *Lambeſa* in honour of St. *Tereſa*: He made an Offer to them both of Houſe and Church, and actually put them into Poſſeſſion of both; as if St. *Tereſa* had directed him to provide for thoſe *Devotes* of her dear *Father* and *Founder*.

A Religious Houſe of Nuns (as *P. Barrie* had from the Mouth of the Superiour) had not receiv'd a conſiderable time any Novices, which occaſion'd great Affliction, leſt in few Years the Family ſhould want Subjects to continue Succeſſion. They all reſolv'd to ſay St. *Joſeph*'s Prayer after Maſs, for ſix Months; which Devotion being unanimouſly and chearfully undertaken, that the *Patriarch*

triarch, who is a Protector of Religious Orders, would vouchſafe to provide for them. A few Days after a young Lady of Quality and Fortune offer'd her ſelf to live and die with them in God's Service. The Community was ſenſible of the Favour and to this Day continue their grateful Acknowledgments. I cannot omit what is worthy of Memory, the Devotion of Monſieur *Henry Chycot* Canon of *Chartres*, which he expreſs'd for the aforeſaid Prayer: By his laſt Will and Teſtament, he left a conſiderable Sum of Money, as a perpetual Foundation to be diſtributed yearly amongſt the Canons of *Chartres*, with this Obligation, to ſing daily St. *Joſeph*'s Hymn, and Prayer; to the End he might contribute when abſent in a more happy Place, to have his ſpecial Patron honour'd upon Earth.

As

As moſt Perſons place in their beſt Rooms Repreſentations in Colours, of ſuch as they tenderly love, as Teſtimonies of their Eſteem and Affection; So the Devout Clients of St. *Joſeph* will do well to ſet up his Picture in their private Oratories, or carry it in little about them. St. *Tereſa* practis'd this, and the little Picture is ſtill preſerv'd at *Avila*. By our Lord's Directions, ſhe plac'd over the Gate of her firſt reform'd Monaſtery, the Statue of St. *Joſeph*, with that of his *Immaculate Spouſe*. When St. *Francis Sales* departed moſt happily at *Lyons*, there was but one looſe Picture found in his *Breviary*, which was of St. *Joſeph*. The aforeſaid St. *Tereſa* now enjoys the laſting Reward due to her Merits, and indefatigable Labour, in reforming an ancient Religious Order, erecting thirty two Monaſteries. We by a perſonal Reformation of our Lives, muſt fit our ſelves

ſelves for one of thoſe happy Manſions, in the *Houſe* of our Heavenly *Father*; (*a*) for a very ſhort time, will fix us in *the Houſe of our Eternity.* (*b*) We muſt not loſe ſhort Day-light, in carrying on the great Work, but humbly beg St. *Joſeph*'s helping Hand, that as He, Father-like aſſiſted that poor Virgin in the Reformation, ſo likewiſe he will favour us his Petitioners, in taking ſecure Poſſeſſion of our glorious and everlaſting *Manſions.*

To prepare the Way, we are to make Friends by *Mammon*, that when Death calls upon us, we may be receiv'd into *Eternal Tabernacles.* (*c*) The *Prophet* Daniel counſell'd impious and proud *Nabuchodonozor, to redeem his Sins with Almſdeeds, and his Iniquities by ſhewing Mercy to the Poor,* (*d*) *perhaps* (ſaid he)

(*a*) *S. John* 14. 2. (*b*) *Eccleſ.* 12. 5. (*c*) *S. Luke.* 16. 9. (*d*) *Daniel* 4. 24.

he) *God will forgive* thy Crimes, and mitigate the Puniſhment. This is another Method of deſerving St. *Joſeph*'s favourable Protection, to give Alms to a Man in Years, to a poor Woman and her Infant, in honour of the ſacred Family of *Nazareth*. St. *Vincentius Ferrerius* recounts, how a Gentleman of *Valence* had a pious Cuſtom, amongſt his other good Works, every *Chriſtmaſs-day*, to invite a Woman with a ſuckling Child, and an elderly Man to dine with him, for the Love he bore to *Jeſus Mary* and *Joſeph*. This was ſo pleaſing to God, that he had the Comfort and Joy to behold on his Death-bed the divine Gueſts, who were perſonated by thoſe he entertained; and as he was departing this World, they gave him this tranſporting Invitation to Paradiſe: *Friend, you have every Year invited us to a Feaſt in your Houſe, now come and we will receive you to our Feaſt,*

and

nd into the dwelling Place of the bleſ-
d, there to reign with us, and them,
all ſorts of Contentment, as long
a happy Eternity ſhall laſt. Oh!
What Comfort for ſuch ſmall Mat-
ers, to *receive a hundred fold*, and
ternal Life. (*a*)

St. *Joſeph* reveal'd himſelf a De-
otion very acceptable to him, af-
r the following Manner. Two
eligious of St. *Francis*'s Order hav-
g ſuffer'd Shipwrack, they happily
id hold of a large Plank, which
re them up, they were toſs'd
ree Days and three Nights in
is evident Danger of ſinking, and
this ſtarving Diſtreſs, they had
ecourſe to St. *Joſeph*, petitioning
s powerful Aſſiſtance, in their
ſperate Circumſtances. The Saint,
o' unknown, ſhew'd himſelf to
em, like a young Man of beauti-
and comely Features; he en-
courag'd

(*a*) S. Mat. 9. 29.

couraged them not to deſpond, a
as a skilful Pilot conducted th
ſafe to a ſecure Harbour. At th
landing, they humbly crav'd t
Name of their Deliverer, that th
might perſonally acknowledge t
ſingular Favour? He told them
Name was *Joſeph*, and recommen
ed to them the daily Recital of
ven *Our Father's*, and as many *H*
Mary's, in Memory of his ſe
Griefs, and ſeven Joys which he
lated to them, and having ſaid t
he diſappear'd. The good Religi
put the mention'd Devotion i
ſpeedy Execution, and likewiſe
ditated on the Myſteries ſugge
by him, who had ſecur'd them fr
Dangers of the Deep. *Peter Mor*
adds, that St. *Joſeph* had aſſu
them, that he would ſuccour oth
in Neceſſity, and particularly at
Hour of Death, provided they p
ctis'd the ſame Devotion.

The holy *Minim Gaſpar Bond* had laudable Practice, at his going out the Convent, at his Return, and moſt of his Actions to call upon *Jeſus*, *Mary* and *Joſeph*, that they would beſtow a Bleſſing upon his undertakings. On his Death-bed experienc'd incredible Conſolation, and begg'd of the Aſſiſtants and Viſiters, that when they ſaw him agonizing, they would repeat with an audible Voice, theſe three sacred Names. The laſt Words he was heard to articulate upon the wandring of his Soul to God, were, *Jeſus*, *Maria*, *Joſeph*. 'Tis in the power of many to honour the Name *Joſeph*, by giving it to Children in holy *Baptiſm*, or at the uſe of Reaſon taking it in the Sacrament of *Confirmation*. Wicked Sorcerers have been forc'd to own, that they have leſs Power over Infants that bear his Name. 'Tis matter of Fact that a Perſon of Quality, having loſt

all

all his Children by Witchcraft, few Days after their Birth, wa counſell'd by one (who had to great an Inſight into that black an diabolical Art) to name his ne Son *Joſeph*; 'twas done, and th Child liv'd to inherit his Father Eſtate and Honour.

The learned *Gerſon* obſerves, ho ſuch who have loſt any thing th much eſteem, having Recourſe St. *Joſeph*, and performing ſo Devotions in his Honour, either retrieve what is gone, or beari it with Patience and Reſignatio are more favour'd in ſome oth kind. He brings a Proof of wh he aſſerts, how an Acquaintan of his, recover'd by theſe Mea what he had loſt of great Val 'Tis perhaps on this Account, t anxious and ſcrupulous Perſons i plore his Aſſiſtance, to obtain ineſtimable Treaſure of Serenity Mind, and interiour Repoſe.

who experienc'd the Loſs of *Jeſus*, when remaining in the Temple of *Hieruſalem*, and the Grief it coſt him, doubtleſs will not be wanting to comfort his pious Clients in Anxiety and Aridities. Not to paſs over in Silence the Merits of the above mentioned *John Gerſon*, Know, that 'tis he who being the zealous and eminently learned *Chancellour* of the Univerſity at *Paris*, was ſo paſſionate a Lover and Admirer of our *Patriarch*, that he compos'd a Book in his Honour, intituled *Joſephin*, and in all his eloquent Sermons he never omitted to mention his Praiſes. He maintains, that he was ſanctify'd in his Mother's Womb, that he had alſo abſolute Command over ſenſuality, that he was confirm'd in Grace, that he aroſe with our Saviour *Jeſus Chriſt*, that, except the bleſſed *Virgin*, no Saint is greatter in Heaven. I could not omit this ſhort Digreſſion, *Gerſon* having

been ſelected, as one of the chief *Panegyriſts* of St. *Joſeph*.

Some in Reſpect to St. *Joſeph* invocate *Saints* who bore his Name, *viz.* St. *Joſeph* Son to the *Samaritan* Woman, that gave Water to our bleſſed *Redeemer* at the Well of *Jacob*; *(a)* his Feaſt is celebrated according to *Baronius*'s Martyrologe, on the twentieth of *March*, ſuffering then Martyrdom with his Mother and Brother *Victor*. St. *Joſeph* the Juſt, a Title given him by the *Holy Ghoſt*. *(b)* He was one of the ſeventy two Diſciples, and the *Apoſtles* had ſo great an Opinion of his Sanctity, that they nam'd him with St. *Mathias* to be ſubſtituted in the Traytor *Judas*'s Apoſtle-ſhip. The Records of *Alexandria* place him afterwards the Biſhop of *Hieruſalem*. The noble Centurion S. *Joſeph* of *Arimathea*, ſeems to claim from

(a) *Joan.* 4. 6. (b) *Actor.* 1. 23.

Great Britain particular Veneration: This worthy Diſciple of Chriſt diſcharg'd his Duty in time of greateſt Danger, when the very *Apoſtles* abſconded; at that time animated by the *dolorous Mother*, he entred boldly into *Pilate's* Preſence, not regarding his being cenſur'd an Enemy to the State, begg'd the Body, embalm'd it, and had the honour to depoſite the ſame in a Sepulchre prepar'd for himſelf. He ſupply'd, (as I may ſay) the Place of our great *Patriarch*, the one provided for *Jeſus* living, the other took Care of *Jeſus* dead upon the Croſs, and for his Interment. He came afterwards to preach the Goſpel in our Iſland, and founded our firſt Primitive Monaſtery of *Glaſtenbury*.

A Religious Man of *Montſerat*, was us'd to meditate frequently upon St. *Joſeph's* Journey into *Egypt*, how he had afforded all Manner of Services to his God and to his chaſt

Spouſe. He intermix'd repeated Thanks to the princely Patriarch, for what he had done upon all Occaſions, for his dear Redeemer, and the Virgin Mother his ſpecial Advocate. It ſo fell out, that on a time being at ſome Diſtance from his Monaſtery, and returning home he miſtook the Road, and wandred up and down, and round a Mountain, ſo long, that he gave himſelf for loſt, he was not without Apprehenſions of a violent Death from ſavage Beaſts, which often ſhew'd themſelves in that Place, or periſhing by contagious Fogs. The Solitude of the Night encreas'd the Horror, and no means to eſcape appeared, but to implore Heaven. He therefore recommended himſelf in the moſt fervent manner to St. *Joſeph*'s Protection. No ſooner had he done this, but he found the good Effect of his Prayer. He immediately met a grave Man leading an

Aſs,

Aſs, upon which ſat a Woman with an Infant in her Arms; this happy Encounter was entertained with a wonderful Comfort and Joy, which was conſiderably augmented, when asking the Way? he who led the Aſs offer'd to be his Guide, and bid him follow. As they went together, the whole Diſcourſe was of God, and the Religious never found his Affections ſo charm'd, even in time of ferverous Prayer. Entring the Village, where the Monaſtery ſtood, they all three diſappear'd, which gave Aſſurance that St. *Joſeph* had deliver'd him from the Danger. So acceptable it was to meditate on ſome Paſſage of his Life, and to thank him for the Care he took, and Pains he underwent for *Him*, whom we adore in Heaven, and upon our Altars.

There are ſeveral other Ways of honouring him, as to ſay the Beads, to wear Rings with his

Name engrav'd, as some did at *Lyons* in the time of the Pestilence, and not one of that Number were touch'd with the Contagion; others have on their Rings, *Jesus*, *Maria*, *Joseph*. But he is chiefly honour'd (as is above said) by honouring God in the Imitation of his Vertues. The pious Reader may pick up what is most proper for his State. I mention one Vertue, because the blessed Virgin was pleas'd to reveal to St. *Brigit*, that it had merited a particular Crown of Glory to St. *Joseph*. It was an uninterrupted Series of Acts of Conformity to the divine Pleasure. In this he took so great Satisfaction, that it was his frequent Aspiration, *Oh! that I may live* (a) *to see the Will of God fulfill'd*. Whether he saw his Saviour in the Manger, or was oblig'd to withdraw into *Egypt*, whatever happen'd did not con-

(a) *In Revel. S. Brigit.*

contriſtate this juſt Man, (*a*) he never chang'd Countenance, but was equal in the Inequality of human Contingencies. We may without Toil imitate the *Patriarch* by deſiring, *only to live, to fulfill the Will of God*—— Neceſſary Reſignation will make us eaſie in all Contrarieties and Diſappointments. 'Tis both diſpleaſing to our Maker, and contrary to right Reaſon to fret and vex our ſelves, at what is not in our Power to prevent. It alſo frequently happens how that what we lament as wanting is more beneficial than that we pray'd to obtain. A true Believer muſt walk towards everlaſting Bliſs, betwixt Proſperity and Adverſity, with a Contempt of both. Such men as cenſure God's Government of the World, are not only Male-contents, but open Rebels. Altho' they mutter and murmur, it

(*a*) *Proverb.* 12. 21.

it makes no Alteration in divine Decrees, *For his Councel ſtands, and his whole Will is juſtifyed.* (*a*) The Almighty is a moſt tender Father, and an unerring Maſter, he takes Care of *every Hair of our Heads* (*b*) and provides better for us than we could do for our ſelves, beſtowing temporal Bleſſings or ſalutary Scourges, according to what conduces to the Improvement of his Servants, who like Royal *David*, *bleſs the Lord in all times, his Praiſe is always in their Mouths.* Whether they are upon Mount *Thabor*, or Mount *Calvary*, they would not change their Poſts, becauſe God has placed them there. This perfect Conformity goes Hand in Hand with conſtant Joy, for *in the Throng of human Miſeries no mortal is more happy than he, who is what he would be.* (*d*) Such Souls as

(*a*) *Iſaiæ* 46. 10. (*b*) *Matth.* 10. 30. (*c*) *Pſ.* 33. 2. (*d*) *Salvian. L.* 1. *de Provident.*

as reſolve ſeriouſly to enter after Chriſt into Glory, muſt ſuffer with him and humbly beg to partake of his divine Appointments, and never to abandon him, even when ſweating Blood in the Garden, and praying to his Heavenly *Father, not as I, but as thou wilt* (*a*) have it.

Other particular Vertues of St. *Joſeph*, may be taken Notice of, in the eight Meditations of his Life; they need no Orator to commend them, no more than a Jewel of ineſtimable Value, a Foil to ſet it off.

(*a*) S. *Mat.* 26. 39.

DEVOTIONS
TO
St. Joſeph,
houſe of the B. V. *MARY.*
WITH
MEDITATIONS
Upon ſeveral Paſſages
OF HIS
LIFE.

AN OBLATION TO St. JOSEPH.

To chooſe him for a Patron.

O Holy *JOSEPH*! Virgin-Spouſe of the Virgin Mother of GOD; moſt glorious Advocate of all ſuch as are in Danger, or in their laſt Agony; and moſt faithful Protector of all the Servants of *MARY* your deareſt Spouſe: I *N. N.* in the

Preſence of *JESUS* and *MARY*, do from this Moment chooſe you for my Lord and Maſter, for my powerful Patron and Advocate, for the obtaining a moſt happy Death: And I firmly reſolve and purpoſe, never to forſake you; and never to ſay or do, nor even to ſuffer any under my Charge to ſay or do, any thing againſt your Honour; receive me therefore for your perpetual Servant, and recommend me to the conſtant Protection of *MARY* your deareſt Spouſe, and to the everlaſting Mercies of *JESUS* my Saviour: Aſſiſt me in all the Actions of my whole Life, all which I now offer to the greater and everlaſting Glory of *JESUS* and *MARY*, as well as to your own. Never therefore forſake me,

me, and whatſoever Grace you ſee moſt neceſſary and profitable to me, obtain it for me now, and at the Hour of my Death, to which I now invite you, againſt the uncertain Hour in which it ſhall happen, that whatſoever at this preſent, and on my Death-bed, I cannot of my ſelf obtain, may by your gracious Interceſſion be beſtow'd upon me, by the God of my Soul our Lord *Jeſus Chriſt*, who together with the Father, *&c.*

Ex Man. Tyrnavien.

THE OFFICE OF St. JOSEPH.

At Mattins.

Jesus, Mary, Joseph.

V. O Lord, open my Lips,
R. And my Mouth shall declare thy Praise.

V. O God incline unto my Aid. *R.* O

R. O Lord make haſt to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghoſt.

R. As it was in the Beginning is now, and ever ſhall be, World without End. *Amen. Alleluja.*

The Hymn.

JOSEPH, the Son of *David*, was eſteem'd,
Father of *Jeſus*, who the World Redeem'd.
The Virgin he eſpous'd,
In Heart conjoyn'd,
And Guardian was of both By Heaven aſſign'd.

Antiphon. All Hail Honour of the Patriarchs, Steward of the holy Church of God, who did'ſt con-

conſerve the Bread of Life, and the Wheat of the Elect.

V. O holy *Joſeph*, Pray for us.

R. That we may be made worthy of the Promiſes of *Chriſt*.

The Prayer.

ASſiſt us O *Lord*, we beſeech thee, by the Merits of the Spouſe of thy holy Mother, that what of our ſelves we cannot obtain, may be given us by his Interceſſion. Who liveſt and reigneſt with *God* the *Father*, in Unity of the *Holy Ghoſt*, World without End. *Amen*.

At

At Prime.

Jesus, Mary, Joseph.

V. O God incline unto my Aid.

R. O Lord make haſt to help me.

V. Glory be to the Father, *&c.*

Alleluja.

The Hymn.

WHen thou the Virgin didſt
With Child perceive,
Perplext in Thought thou her deſign'dſt to leave.
But in thy Sleep an Angel with his Voice,
Advis'd thee not to fear, but to rejoice.

Antiphon. All Hail, Honour of, *&c. as before*, pag. 113.

The Prayer.

ASsist us O Lord, we beseech thee, *&c. as before*, pag. 114.

At the Third Hour.

Jesus, Mary, Joseph.

V. O God incline unto my Aid.

R. O Lord make haste to help me.

V. Glory be to the Father, *&c. Alleluja.*

The Hymn.

TO *Bethlem*, with the pregnant Virgin he, Tra-

Travel'd to pay th' impoſed Subſidie:
Where Chriſt was to be born, and in which Place,
He ſhortly ſhou'd his Infant Lord embrace.

Antiphon. All Hail, Honour of, *&c. as before*, pag. 113.

V. O holy *Joſeph*, pray for us.

R. That we may be made worthy of the Promiſes of *Chriſt*.

The Prayer.

ASſiſt us O Lord, we beſeech thee, *&c. as before*, pag. 114.

At the Sixth Hour.

Jesus, Mary, Joseph.

V. O God incline unto my Aid.

R. O Lord make haſt to help me.

V. Glory be to the Father, *&c.* *Alleluja.*

The Hymn.

WHen cruel *Herod* th' Innocents oppreſt,
By th' Angel warn'd, thou call'dſt thy Spouſe from Reſt,
That taking her celeſtial Babe, ſhe might
with thee to *Egypt* make a ſpeedy Flight.

Anti

Antiphon. All Hail, Honour of the Patriarchs, Steward of the Holy Church of God, who did'st conserve the Bread of Life, and the Wheat of the Elect.

V. O holy *Joseph*, pray for us.

R. That we may be made worthy of the Promises of *Christ*.

The Prayer.

ASsist us, O Lord, we beseech thee, *&c. as before*, pag. 114.

At the Ninth Hour.

Jesus, Mary, Joseph.

V. O God incline unto my Aid,

R. O Lord make haſt to help me.

V. Glory be to the Father, *&c.*

Alleluja.

The Hymn.

THY Foes being dead, thou mad'ſt no longer ſtay;
But into *Galilee* didſt bring away
Mother and Child, Heaven this Advice did give,
And thou at *Nazareth* did'ſt humble live.

Anti-

Antiphon. All Hail, Honour of, *&c. as before*, pag. 119.

V. Pray for us, O holy *Joſeph.*

R. That we may be made worthy of the Promiſes of *Chriſt.*

The Prayer.

ASſiſt us O Lord, we beſeech thee, *&c. as before*, pag. 114.

At Even-Song.

Jeſus, Mary, Joſeph.

O God incline unto my Aid.

R. O Lord make haſt to help me.

V. Glory be to the Father, *&c.*
Alleluja.

The Hymn.

BLeſſed *Jeſus* (of thine Eyes
the glorious Light)
At twelve Years old was loſt
unto thy ſight;
But finding him among the Do
ctors thou
His Guardian was, to whom th
Angels bow.

Antiphon. All Hail, Honou
of, *&c. as before*, 119.

V. Pray for us, O holy J
ſeph.

R. That we may be mad
worthy of the Promiſes
Chriſt.

The Prayer.

ASsist us, O Lord, we beseech thee, *&c. as before,* pag. 119.

At Compline.

Jesus, Mary, Joseph.

V. COnvert *us,* O God, our Saviour.

R. And turn away thine Anger from us.

V. O God incline unto my Aid.

R. O Lord make haſt to help me.

V. Glory be to the Father, *&c. Alleluja.*

The Hymn.

O Happy Man, to be im-
braced by
Christ and the Virgin in Death's
Agony:
That so thou migh'st thy cours
directly bend,
To *Limbo*, having made a godly
End.

Antiphon. All Hail, Honou
of, *&c. as before.* pag. 119.

V. O holy *Joseph*, pray for us.

R. That we may be mad
worthy of the Promises o
Christ.

The Prayer

ASsist us, O Lord, we b
seech thee, *&c. as befor*
pag. 114

The Commendation.

THese Hours Canonical I
have addreſt,
To thee, Saint *Joseph* from a
zealous Breaſt:
That by thy Prayers, thou wilt
obtain that I,
May live with thee, in Heaven
Eternally. *Amen.*

THE LITANY OF St. JOSEPH.

LOrd have Mercy on us.
Chriſt have Mercy on us.
Lord have Mercy on us.
Chriſt hear us.
Chriſt graciouſly hear us.
O God the Father Creator of the World, Have Mercy on us.
O God the Son Redeemer of Mankind, Have Mercy on us.

God the Holy Ghoſt, perfecter of the Elect, Have Mercy on us.

Sacred Trinity, three Perſons and one God, Have Mercy on us.

oly *Mary* Queen of the whole World.

int *Joſeph*, Spouſe of the Bleſſed Virgin.

int *Joſeph*, ſanctify'd before Birth.

int *Joſeph* priviledg'd and preſerv'd from all mortal Sin.

int *Joſeph*, confirm'd in Grace.

int *Joſeph*, Honour of the Patriarchs.

int *Joſeph*, repleniſh'd with unſpeakable Benedictions.

Pray for us.

Saint

Saint *Joseph*, reputed Father of *Jesus*.

Saint *Joseph*, abounding with all the Gifts of the Holy Ghost.

Saint *Joseph*, who adored *Jesus* in the Crib.

Saint *Joseph*, an Angelical Man.

Saint *Joseph*, who by the Admonition of thy good Angel, preserved'st *Christ* from the Fury of *Herod*.

Saint *Joseph*, who (as a *Principality* of the first Hierarchy of Angels) didst govern *Christ*.

Saint *Joseph*, who as a Vertue, wert a Minister to *Christ*.

Saint

int *Joſeph*, Greater than
the *Dominations*, whom
the King and Queen of
Heaven obey'd.
int *Joſeph*, in whoſe Arms
and Boſom *Chriſt* was
ſeated as in a Throne.
int *Joſeph*, Who as a
Cherubin, had'ſt care of
the Virgin of the true
Paradiſe.
nt *Joſeph*, a Seraphical
Man.
nt *Joſeph*, a moſt high
Contemplative Soul.
nt *Joſeph* who diedſt in
Chriſt's Arms.
nt *Joſeph*, who didſt hear
Angelical Muſick.
nt *Joſeph*, Precurſor of
Chriſt to the Holy Fathers
n *Limbo*.

Pray For us.

Saint

Saint *Joseph*, who arose with *Christ* from the Dead.

Saint *Joseph*, who in Body and Mind, did enjoy peculiar gifts of Glory.

Saint *Joseph*, Our dear Patron, and Defender.

Lamb of God that takest aw the Sins of the World, sp us, O Lord.

Lamb of God, that taketh aw the Sins of the World, h us, O Lord.

Lamb of God, that takest aw the Sins of the World, h mercy upon us.

O Lord hear my Prayer:

And let my Supplication co to thee.

The Prayer.

ASsist us, O Lord, we beseech thee, *&c. as before,* page 114.

THE

THE

HYM

In Honour of

St. JOSEPH

HAil Holy *Joseph*, w
pure Mind,
Rendred thee fit to be desig
The Husband of a most
Bride,
To Royal *David* both ally'
Hail Guardian of God's
on Earth,
Fore-to'ld of his stupen
Birth.
And other Heavenly Se
known

But to thy ſelf and Spouſe alone.
How often did thy happy Arms
ecure that Sacred Bade from
Harms;
Vhen with him, and thy
Virgin-Wife,
Conſtrain'd to fly, to ſave His
Life!
Vith what unſpeakable delight
Didſt thou enjoy the precious
ſight,
Of thy Redeemer, whoſe bright
Eyes,
Did far out-ſhine the Sun's up-
riſe!
How many times didſt thou
imbrace
The tender giver of all Grace,
And didſt as often fix a Kiſs,
To fill the meaſure of thy Biſs?
To whom did God ſuch Joys
Impart,

As to thine own, and Spouſes
Heart?
Which did ſtrange Comforts en-
tertain,
When *Jeſus* loſt, was found a-
gain.
Moſt happy was thy Houſe, to
be
The Paradiſe, in which the Tree
Of Life did proſper, when the
ground,
Where that firſt grew, could not
be found.
How ſweetned was thy daily
Pains,
While *Jeſus* lived on thy gains
Whereby the Food that yee did
Eat,
Became all Sanctified Meat.
With thee he frequently did
walk,
Calling thee Father in his talk

And by his charming ſweet Diſcourſe,
Did Sorrows from thy Heart Divorce.
No Inſtruments, however Strung,
'Ere ſounded like our Saviour's Tongue;
Which thou heard'ſt hourly! Happy then
Wert thou above the reſt of Men.
And when, in age, reſiſtleſs Death,
Gave ſummons to thy lateſt Breath,
Cou'd thou more happineſs, deviſe,
Than to have *Jeſus* cloſe thine Eyes?
Great is thy glory ſure above,
Whom *Chriſt* did ſo intirely love,

As on thy Perſon to beſtow,
Such Priviledges here below.
Then let us all, with one conſent,
Beſeech Saint *Joſeph* to preſent,
Our wants to God; and for us Pray,
That ſerve our Lord we ever may. *Amen.*

The Prayer.

OMnipotent and Merciful Lord *Jeſus* who did'ſt provide Saint *Joſeph*, the juſt, Son of *David*, for Spouſe of Bleſſed *Mary*, thy Virgin-Mother, and choſe him for thy Nurſing-Father: Grant, we beſeech thee, that by his Prayers and Merits, thy Church may enjoy a perfect Peace, and ſo arrive at the conſolation

solation of thy everlasting Visi-on. Through the same Lord *Jesus*, our Saviour, who with the Father and the Holy Ghost, liveth and reigneth one God, for ever and ever. *Amen.*

THE BEADS OF St. JOSEPH.

UPON the great Beads, you recite the following Prayer which the Holy Church makes use of in his Divine Office.

The Prayer.

ASsist us O Lord, we beseech thee by the Merits of the Spouse of thy most Holy Mother, that what of our selves we cannot obtain, may be given us by his intercession

Wh

Who liveſt and reigneſt with God the Father, in the unity of the Holy Ghoſt, World without end. Amen.

Upon the leſſer Beads, you ſay.

MOST glorious Patriarch S. Joſeph, *Foſter Father of* Jeſus, *and Spouſe of the ever Immaculate* Mother of God. *Pray for us now, and at the hour of our Death.* Amen.

Seven

SEVEN

PRAYERS

In honour of the Seven Dolours and Seven Joys of St. *Joseph.*

The First Dolour.

The Tormenting Thoughts, of forsaking his *Spouse* with Child

The first Joy.

The comfortable Message of the Angel, Joseph *Son of* David, *not fear to take* Mary *for thy Wife*

The Prayer.

O Chaft *Joseph*! I most humb petition by this Grief and t

oy, that you'll make Supplication or my being preſerv'd in unalte-able Purity of Soul, and Body, hat I may overcome all Tempta-ions and Perplexities, curb my enſuring others, and that I may, y concurring with divine Inſpira-ons, deſerve the favourable Aſſi-ance of my good Angel, in directing e to the Performance of my Duty owards God and Man. Thro' our ord Jeſus Chriſt, who with the ather and the Holy Ghoſt liveſt nd reigneſt, one God World with-t End. *Amen.*

The Second Dolour.

. *Joſeph*'s beholding little *Jeſus* ſhi-vering with Cold in the Manger, and ſo miſerably accommodated.

The Second Joy.

His hearing the Angelical Harmony The Adorations of the Shepherds and the three Kings proſtrate before the Infant God.

The Prayer.

COmpaſſionate St. *Joſeph*, I mo humbly petition by this Gri and this Joy, that you'll make Inte ceſſion for me, that my frozen Hea may become a fervent Receptacle my dear Redeemer in the adorab *Sacrament of the Altar*; and my poo Soul a permanent dwelling Place the *Holy Ghoſt*. I now freely off my Memory, Will and Underſtan ing to be govern'd by divine Pr vidence, beſeeching God by yo Merits, that I may adore him faithfully on Earth, as to deſerve ſing eternally with the bleſſed *Ange*

t joyful Canticle, *Glory be to God high.* Thro' our Lord, *Jesus rist.*

Our Father. Hail Mary.

The Third Dolour.

Joseph's beholding Christ to shed his sacred Blood so early in the Circumcision.

The Third Joy.

s pronouncing the most sacred nd saving Name of JESUS, as he eternal Father had order'd by he Angel.

The Praycr.

Aint *Joseph* my potent Patron! I most humbly petition by this ief and by this Joy, that you'll ke Intercession for me, that I may d Tears of perfect Contrition, for being

being the Occaſion of my dear R
deemer's ſheding his moſt precio
Blood; that if call'd to a Tryal
his ſake, I may chearfully offer
my Life to him who gave it. I a
rejoyce that my Jeſus was pleas'd
bleed at that tender Age, to ranſo
me and all Mankind from Ever
ſting Perdition. I likewiſe beg t
the ſaving Name of *Jeſus*, may be
deeply imprinted in my Heart a
Memory, as never to think, ſays
do any thing againſt God's H
nour. Thro' the ſame Lord Je
Chriſt, &c.

Our Father. Hail Mary.

The Fourth Dolour.

The Words of *Simeon* on the Day
the *Purification*, that a *Sword ſho*
pierce the bleſſed Virgins Heart.

The Fourth Joy.

What *Simeon* said, that *Christ* would be a Light to the Gentils, the Glory of *Israel* and Resurrection of many.

The Prayer.

SAint *Joseph!* Comforter of the Afflicted, I most humbly petition, by this Grief and this Joy, that I may be tender and compassionate in the Sorrows and Misfortunes of my Neighbour, that I may partake fully of the Dolours and Merits of the blessed Virgin, standing under the heavy Cross of her bleeding Son, to the End my Saviour may be a clear Light to me in walking the narrow Way by a holy Life, towards the beatifical Vision of my God, and a glorious Resurrection. Thro' the same Lord Jesus Christ, *&c.*

Our Father. Hail Mary.

The Fifth Dolour.

Chriſt's Flight into *Egypt*, occaſion'd by perſecuting *Herod*.

The Fifth Joy.

The falling down of *Egyptian* Idols, at the Approach of the *Son of God*.

The Prayer.

HOly St. *Joſeph*! perfectly reſign'd to Almighty God's Fatherly Appointments and Permiſſions; I moſt humbly petition by this Grief and this Joy, that I may willingly ſubmit and chearfully conform to whatever Croſſes or Contrarieties divine Wiſdom and infinite Goodneſs ſee expedient for me, that I may be as equally thankful in the ſharpeſt Adverſity, as in flouriſhing Proſperity.

rity. That I may, by your Intercession experience the unspeakable Joy of trampling on and keeping under Foot the deform'd Idols of inordinate Passions and vain sordid Pleasures, so much courted and ador'd by the vicious World. Thro' our Lord *Jesus Christ*, &c.

Our Father. Hail Mary.

The Sixth Dolour.

The Fear St. *Joseph* had at his coming from *Egypt* hearing that *Archelaus* reign'd.

The Sixth Joy.

Orders from Heaven by an Angel, To return Home with *Jesus* and his blessed Mother.

The Prayer.

VIgilant St. *Joſeph!* careful Gardian of *Jeſus* and *Mary*, look down from Heaven upon a poor Client ſurrounded with many Dangers of falling into Sin, and droping into Hell. I moſt humbly petition by this Grief and this Joy, that you'll intercede for me, that I may not fear any thing but offending my good God. Protect me from the Tyranny of infernal Powers, and beg by the Paſſion of Chriſt, that he'll compaſſionate my Infirmity, and enable me with his Grace to walk cautiouſly betwixt Love and Fear, thro' the dangerous *Egypt* of this uncertain Life, ſo as to enter joyfully the bleſſed Land of Promiſe, never ending Hap-

Happineſs. Thro' our Lord *Jeſus Chriſt.*

Our Father. Hail Mary.

The Seventh Dolour.

St. *Joſeph's* looking *Jeſus* at twelve Years of Age, when returning from *Hieruſalem.*

The Seventh Joy.

His finding *Jeſus* in the Temple, ſiting amongſt the Doctors, who were aſtoniſh'd at his Wiſdom.

The Prayer.

SAint *Joſeph*, my powerful Advocate, who in the loſing and finding of *Jeſus*, experienc'd the two

Extreams of intenſe Anguiſh and tranſporting Joy; I your unworthy Suppliant moſt humbly petition, that I may never loſe my God by mortal Sin, altho' it were to enjoy as many pleaſant Worlds as Omnipotency can create. I now ſeriouſly repent and will lament, during the Remainder of my Life, for having ſo frequently parted unconcern'd with divine Grace. I having nothing worthy of Acceptance to atone for my Crimes and pay off my Debt. I offer the Merits of my Redeemer, which he has made my own, and you glorious Foſter-Father of *Jeſus*, offer me all the aforeſaid Dolours and Joys, that by worthy Fruits of Penance I may ſeek my Creator ſorrowing, and after a happy Death, adore him in the Heavenly *Hieruſalem*, there to enjoy what the

Heart of Man has not conceiv'd. Thro' our Lord Jeſus Chriſt, *&c.*

Our Father. Hail Mary.

EIGHT MEDITATIONS

Upon ſome Paſſages of the Life of St. *Joſeph*, which may ſerve through his Octave, or at other times.

MEDITATION I.

Of the Sanctification, Birth and Name of Joſeph.

The Preparatory Prayer.

I Beg humbly of God, that your Memory, Underſtanding and Will may be employ'd to his greater Honour and Glory, in this mental Prayer.

First Prelude.

Imagin your ſelf at *Nazareth*, at the Birth of St. *Joſeph*, and ponder the Difference, wherewith Men and bleſſed Spirits regarded this *Royal* Infant.

Second Prelude.

Beg Light to ſee the Vanity of the World, and Grace to deſpiſe it.

POINT I.

Conſider. THat St. *Joſeph*, was ſanctify'd in his Mother's Womb. *Gerſon Serm. de nativit Virg. habito in Concilio Conſtantienſi. Et 3. Part. Alphabet. 59. lib. 2. Officium Hieroſolymitanum. Jacobus de Valentia ſuper Magnificat*) being deſign'd for a higher Station than that of S. *John Baptiſt*

Baptiſt. or the Prophet *Jeremy*, who both were Saints before their Birth. Admire and love the Purity of this holy Infant. His Soul was more charming by ſanctifying Grace, than all the celebrated Faces of the World. We may truly ſay, Oh beautiful St. *Joſeph! Many rejoiced in your Nativity*, both Angels and expecting Souls in *Limbo*, you being born, who was to be the lawful Father to the long promis'd *Meſſias*, Spouſe to the Mother of God, Governour of *Jeſus*, and Maſter of the ſacred Family, you appeared like a clear dawning of the Day, uſhering in the glorious Son of Juſtice. I congratulate with you for your early Sanctification, and I give thanks to my God for the Prerogatives deſign'd you from all Eternity. I take Complacency, that you are rais'd ſo high above other Saints, and 'twill be a Satisfaction, if ſo inſignificant a Creature as my

ſelf can any ways promote your Honour.

POINT II.

Conſider THis noble Infant was born in a poor little Houſe, without ſuch diſtinguiſhing Marks of Grandeur, as are never wanting at the Birth of Princes. Reflect, that as *the Heavens are ſo exalted above the Earth, ſo are the Thoughts and Ways of God* different from thoſe of Men. *Iſaias* 55. Rebelling Worms of the Earth, ſit under the Shade of triumphant Laurels, altho' as vicious as bloody *Nero* and ſavage *Diocleſian*, whilſt *Job* the Idumean Prince, is ſcorn'd upon the Dunghil, and *Joſeph* the next Heir to the Scepter of *David* is not taken Notice on. After this Manner the Almighty treats his Choſen Favourites. The *poor* Rich Man, who was cloath'd in Silks and

and commanded in *Purple*, who feaſted ſplendidly every Day (St. *Luke* 16.) ſiting under a ſtately Canopy, and ador'd by his flattering Paraſites, was ſo intoxicated with Pride, that he doted on his own Miſery, in that miſtaken flouriſhing State, he was odious to his Creator, contemptible to the Angels, and notwithſtanding his funeral Pomp, the *Son of God*, wrote his dreadful Epitaph, *Buried in Hell!* whilſt the *Rich* Poor Man fainting at his Gate, for want of caſt away Crums, and pamper'd Dogs licking his Ulcers, was waited on by Angels, to take his Place amongſt *Patriarchs*, *Prophets* and *Kings*. O the Beauty and Riches of holy Poverty! O the dangerous Circumſtances of thoſe who receive more temporal Favours than others, which will render their Judgement more terrible for abus'd Bounties. Lord open my Eyes to ſee and contemn the frothy

frothy Pomp of the World. Give me a ſound Judgement to undervalue my ſelf. Create a clean Heart in me, removing that which hitherto has been harden'd; by the Interceſſion of St. *Joſeph* correct my tepid and ſtupid Thoughts, that I may pity and pray for unfortunate Mortals, who look not forward to conſider, what it is to *be buried in Hell*, from whence there is no Redemption or Return.

POINT III.

Conſider. THE Signification of the Name of *Joſeph*, *viz.* encreaſe. No ſooner did he attain the Uſe of perfect Reaſon than he was inflam'd with the Love of God, and ſeeing St. *Mary Magdalen de Pazzi* made a Vow of perpetual Virginity at ten Years of Age, probably our Angelical Patriarch offer'd this ineſtimable Treaſure, at a more early Hour.

Hour. He encreas'd ſo fervorouſly in all manner of other heroical Vertues, as to deſerve afterwards the ſecond Throne (as many Doctors are of Opinion) of all ſaved Souls in Heaven. Holy God! I bluſh and am confounded in your pure Preſence, looking back on the black Sins of my depraved Youth. I own to have abus'd the firſt Rays of Reaſon, in turning into the broad Way of the World, my firſt Leſſons were to ſtudy my Satisfactions to be eſteem'd, and I run mad after the erring Multitude. As I encreas'd in Years my Crimes encreas'd, now being ſenſible of all worldly Folly, I penitently return. Receive me at the eleventh Hour, you, who had Compaſſion of the good Thief, when ready to expire upon the Croſs.

The Colloquy.

BLeſſed Saint. *Joſeph*, ſanctify'd in your Mother's Womb, and born with the Joy of Men and Angels, make powerful Interceſſion for me, that my pious Reſolutions may not prove abortive. That I may be born to an interiour and ſpiritual Life. That I may have ſuch an Encreaſe of Sanctity, ſuch an ardent Love for Purity, ſuch abject Thoughts of my own Vileneſs, ſo clear a Light to view worldly Greatneſs, which is *Vanity of Vanities*, as to undervalue all things which deſerve not the Character of true Wiſdom, and Heavenly Vertue. Thro' our Lord *Jeſus Chriſt*.

MEDI-

MEDITATION II.

Of the humble Calling of St. Joſeph.

The *Preparatory Prayer*, as in the former Meditation.

Firſt Prelude

Imagin your ſelf at *Nazareth*, beholding St. *Joſeph* a comely Youth, exerciſing the laborious Trade of a Carpenter.

Second Prelude.

Beg of Almighty God to inſtruct you, how in your preſent State of Life, you may attain true Perfection.

POINT

POINT I.

Conſider HOW Divine Providence order'd, that St. *Joſeph* of Royal Extraction, ſhould be train'd up in the humble Exerciſe of a Carpenter. 1. Not only for his perſonal Maintenance, but that this contemptible Calling, might balance the future Dignities, that were to be conferr'd upon him, and to reſemble the humble Life of the *Meſſias*. 2. That he might decline Idleneſs, ſo dangerous to his vow'd Chaſtity. 3. That he might be a Pattern to Men living in the World, how they might be much in God's Favour. 4. That by the Labour of his Hands he might be enabled to beſtow the nobleſt Charity in ſupporting the Son of God and his Immaculate Mother. My Soul! upon all Occaſions rejoyce in divine Appointments, and take full Notice that

that ſolid Perfection is not confin'd to the ſolitary Cells of *Nitria*. An unregarded Artiſan has taken Place in Glory, of all the rigid *Anchorets*. Whoever ſerves his God more faithfully, and loves him more fervorouſly, than the ſilent Recluſe, will have a more reſplendent Crown. Rejoice that your Creator encourages and entertains impartially all his Servants, according to their Merits, by Co-operation with his Grace. Congratulate with St. *Joſeph* for being ſo great a Favourite of Heaven. Take a ſtrict Account of your ſelf, How time is employed from Morning till Evening, ponder what is amiſs, and reſolve upon Regulation, by the Interceſſion of St. *Joſeph*.

POINT

POINT II.

Conſider. THAT amongſt other Motives, determining St. *Joſeph* to exerciſe this Calling was the Love of Humility and Mortification. He had ſo clear a Knowledge of God's Greatneſs, that he thought he could not deſcend too low. O my Soul! what different Ideas have you of divine Majeſty and divine Juſtice. You neither love your Creator as a Father, nor fear your Redeemer as a Judge. Saint *Joſeph* had little to ſatisfy for, but he would offer Acts of Supererogation, whilſt I ſtand upon Terms with God, ſtoping at ſtrict Obligation; and alas! too often tranſgreſs againſt indiſpenſable Commandments. Reflect likewiſe on the falſe Notion of Worldlings concerning Mortification; they conclude that

at voluntary Sufferings appertain ſuch who have renounc'd the orld, and live in Convents, as if e Sinner deſerv'd not greater Puhment than the Saint. Ponder w often you have heinouſly injur'd od, whilſt perhaps the mortify'd eligious never loſt Baptiſmal Grace. ke up the Croſs in time, mortify ur ſelf to ſatisfy for paſt Treſſes. Be liberal to God if you ext extraordinary Lights and Imſes. Be careful by a Guard over Senſes, to preſerve a pure Inteur. Beg by St. *Joſeph*'s Intercesn, that you may not diſpleaſe God ially, even by the Caſt of an Eye, a leſs edifying Jeſt.

POINT

POINT III.

Consider. HOW St. *Joseph*'s pa
ful Life was accom
ny'd with Purity of Intention,
recting all his Thoughts and Wo
performing all his Actions to
greater Glory of God. This P
ctice prepar'd him for the Prero
tives, distinguishing him from o
Mortals. Right Intention enti
to reward what in it self is indi
rent, as being not commanded
prohibited, it gives Standard Wei
to the meanest of our Actions, it
vances a Treasure to attend us
taking Leave of the World, an
a sort of continual Prayer. Lam
the irrecoverable Loss of many A
ons, not being meritorious, for
Defect of pure Intention. You
ver wanted vain and malicious Int
tions obeying the Suggestions of
Inf

ernal Enemy. Deſert him for future, and whether you Eat ink or Sleep, make an Offering, tell Almighty God, you comply h theſe Neceſſities to pleaſe him. ke St. *Joſeph* for your Maſter, to ch you how to join exteriour Em- yments, with interiour Intention Attention.

The Colloquy.

OMnipotent *Creator*! whoſe un- erring Providence, adds Joy ry Moment to the Angels in aven, and to Saints upon Earth, oft humbly beg by the Interceſ- of St. *Joſeph*, that I may chear- y acquieſce, and rejoice in every g that comes from your Father- Hand. That I may be vigorous executing your divine Will, and ify you in my preſent State.

Grant

Grant me the true Spirit of Mor
fication, to ſubdue my ſtubbo
Paſſions, to ſatisfy for what
paſt, and to be a Preſervative fro
future Dangers. Grant, that
Purity of Intention, the meaneſt
my Actions may be acceptable
you, as the two little Mites we
of the poor Widow, thrown in
the Treaſury of the Temple. Thr
our Lord *Jeſus Chriſt*, &c.

MED

MEDITATION III.

Of the Marriage of S. Joſeph.

The *Preparatory Prayer.* As in the firſt Meditation.

Firſt Prelude.

Imagin your ſelf to be in the Temple of *Hieruſalem*, when the High Prieſt gave to *Joſeph* the Immaculate Virgin *Mary*. How the *Patriarch* eſpous'd her, by putting a Ring upon her Finger, with other Ceremonies according to the written Law, in token that he made her Partaker of all his Goods, and took her into his Protection.

Second Prelude.

Beg Light to underſtand the Myſteries of this Matrimony, and Grace to reap Fruit from thence.

POINT I.

Conſider. THoſe Words of *Solomon*, *Houſe and Riches are given by Parents, but properly, a prudent Wife is given by our Lord. Proverb.* 19. 14. *This Seat of Wiſdom* was ſo great a Bleſſing to St. *Joſeph*, that he might truly ſay, *all good things came with her* Sap. 7. 11. She brought a plentiful Portion for his improving in all manner of Vertues. Chriſt aſſiſted perſonally at the Marriage in *Cana of Galilee*, and we may contemplate, what a Bleſſing was beſtow'd on the mutual Contract of her, who was

was to become the *Mother of God*, and him whom the ſecond Perſon of the Bleſſed Trinity was to obey. This was the moſt honourable Marriage (*ad Heb.* 13.) ſince the Creation, and with a copious Infuſion of Divine Grace, *God joyn'd them.* St. *Math.* 19. 16. Ponder likewiſe how the Merits of St. *Joſeph* promoted him to this Dignity, *For a good Spouſe is given a Man for his good Actions.* Eccleſ. 26. 3. Study to pleaſe your Creator, by Purity of Intention, in chooſing a State of Life. Endeavour to be much in God's Favour by good Works. If you have Faith to remove Mountains, it avails nothing without Charity. The Devils believe and tremble; they made a Profeſſion that *Chriſt* was the *Son of God* (St. *Mat* 8.) yet remain'd damn'd Spirits. Such as live not up to their Belief, have *the Faith of Devils, not of Apoſtles.* St. Aug. ſerm. 38. de temp. Lament the Sins and Scandals of

your former Life. Reſolve for the future, by the Interceſſion of St. *Joſeph*, that both God and Man ſhall ſee your good Works, *and glorify the Father in Heaven.* Conſider alſo, that if it is your Choice to live in a married State, you ought to cheriſh your Conſort, to preſerve Peace and Union, to avoid Contention and Miſunderſtandings. As you make one Civil Body, like the primitive Chriſtians, have *one Heart and one Soul.* Love your Spouſe as *Chriſt lov'd his Church* (ad Epheſ. 5) who for the Love of it, laid down his precious Life. Beg Bleſſings to your Concerns, by the Interceſſion of St. *Joſeph.*

POINT

POINT II.

Conſider. ALmighty God was pleaſed to acquaint the World in theſe two noble Perſons, with the Dignity of Virginity, and Value of Vows. They both had conſecrated their Virginity to their Creator, and one was choſen to be Mother, the other legal Father to the Son of God. O ineſtimable Treaſure of Chaſtity, that renders mortal Men, like to Angels. Unſpotted Virgins, ſing Canticles before the Throne of God, peculiar to themſelves. (*Apoc.* 14. 3.) They attend the *Omnipotent Son of God, wherever he goes.* The Religious of both Sexes, who profeſs and obſerve this Evangelical Counſel, may be call'd Sons and Daughters of *Mary* and *Joſeph.* O Virgin Mother,

O Virgin Spouſe ! beg and obtain for me, chaſt Diſpoſitions and Deſires. Reflect whether Edification and Modeſty appear in your Converſation, if not, reform. Deteſt the Company of ſuch Perſons who even indirectly caſt out Words tending to Levity. Fling aſide or rather burn Books which recount the Succeſſes of paſſionate Love to Creatures. Irregular Suggeſtions paſs from the Memory to the Underſtanding, and ſo to the Will; remove the Fewel to prevent the Fire. Lament Failings of what Kind ſoever, againſt this Angelical Vertue.

POINT

POINT III.

Conſider. SAint *Joſeph* provided for the bleſſed *Virgin*, and took her into his Protection. You alſo promote her Honour with thoſe under your Charge. Suffer not any one to ſpeak with leſs Reſpect of her, or her glorious Spouſe. Avoid the Converſation of thoſe who leſſen Devotion to theſe great Souls. Have a filial Confidence in their Protection and congratulate with your ſelf, for being ſo happy as to be devoted to them. Reſolve to practiſe ſomething in both their Honours. Do not be ſo groſly miſtaken, as to think eternal Happineſs muſt coſt you nothing. Strip your ſelf of former fancies, and loath what you hitherto have admired. Look up toward

ward Heaven, begin to overcome what you vainly fear'd. He is ſtronger who ſtretches out his Hand to ſave you, than he that keeps you back in Thraldom.

The Colloquy.

OMnipotent God! at whoſe Command every Tree produc'd *Fruit in his Kind* (Gen. 1. 11.) Grant me by the Interceſſion of this noble Virgin-pair, that I may ſerve you faithfully in the Station you have plac'd me. I firmly believe every Title you have reveal'd, yet help my Incredulity, leaſt I be in the unfortunate Number of fooliſh Virgins who carried Lamps *without Oyl.* Aſſiſt me with your powerful Grace, that I may act as I profeſs; that I may be humble

Chari-

charitable and chaſt, and not ſtand like the barren Fig-tree, and be Fewel for eternal Flames. Thro' the infinite Merits of *Jeſus* my Saviour. *Amen.*

MEDI-

MEDITATION IV.

Of St. Joſeph's Journey *with the bleſſed* Virgin, *to viſit* St. Elizabeth.

The *Preparatory Prayer*. As in the former Meditations.

First Prelude.

Imagin your ſelf accompanying the bleſſed Virgin and St. *Joſeph*, over craggy Mountains, to a Place diſtant far off from *Nazareth*. Harken to their Diſcourſes in this Winter Journey, and conſider what was ſaid in the Houſe of *Zachary*. Reflect on St. *Joſeph*'s Perplexity, at his Return Home.

Second

Second Prelude.

Beg Grace to be charitable to our Neighbour, to ſhun Detraction and raſh Judgment, and to be devoted to the bleſſed Virgin.

POINT I.

Conſider. HOW ſome Months after St. *Joſeph*'s Eſpouſals, and a few days after the Angel had declar'd to the bleſſed Virgin the Myſtery of the *Incarnation*, and likewiſe that her Couſin St. *Elizabeth* was ſix Months gone with Child, ſhe humbly deſired leave of St. *Joſeph* to viſit her, but he out of tender Affection would not ſuffer her to go, without his perſonal taking Care of her in that Journey.

O admirable Charity! O profoun
Humility! take hold of all Oppo
tunities of comforting and ſuccou
ing your Neighbour. If you mo
in a higher Sphere above other
reflect that to whom much is give
much will be required of him. Co
deſcend to inferiours: The Moth
of God, prevented by a Viſit t
Mother of the Precurſor. Who
the bleſſed Virgin, and who am I
My Pride is unexcuſable. O m
Soul! ſtudy to be dead to all Va
nities, to beware of Diabolical Illu
ſions, ſuggeſting that ſuch and ſuc
Practices, become Men of Honou
Lord give me your holy Love, and
am happy enough to pity wicke
Monarchs, even the moſt flouriſhin
ones of the Univerſe.

POIN

POINT II.

Conſider. THE many Bleſſings that came by *Mary*. At her firſt Salutation St. *John* was ſanctify'd, he leap'd for Joy iu his Mother's Womb. St. *Elizabeth* was repleniſh'd with the Holy Ghoſt, and prophecy'd, magnifying her Maternity, calling her, the *Bleſſed of Women*, admiring her ſtupendious Humility, that being *Mother of the Lord*, ſhe ſhould come to her. O my tepid Soul! Learn to exult with Joy at the receiving of thy Saviour in the holy Euchariſt, make due Preparations, by a ſerious and ſincere Confeſſion, humbly beg that the Interceſſion of *Mary* may be a Means to procure thy Sanctification, for by her God diſtributes his Favours. Repreſent to her thy Neceſſities, and and beg an Alms of her. Reflect alſo that if ſuch Wonders happen'd

at the first hearing the Voice of the blessed Virgin, to what a Degree of Sanctity must St. *Joseph* arrive, who convers'd with her thirty Years? If she obtains Favours for notorious Sinners, that by her Prayers they return to the Friendship of God, and are beautify'd with sanctifying Grace, 'tis beyond our Reach to comprehend what a Fund of all Vertues she procur'd for her Dear S. *Joseph*. Contemplate how *happy* was the Man, *who had a good Spouse* (Eccles. 26. 1.) surpassing the Exellency of the highest *Seraphin*, and what a Proficient he was in all Perfection, by her daily Presence, and heavenly Discourse.

POINT III.

Consider. HOW the sublime Vertue of St. *Joseph* was try'd, when after his Stay in *Zachary's* House, at his Return Home he under-

underſtood that his Immaculate Spouſe was with Child. What ſharp Conflicts paſs'd then betwixt a pure Conſcience and chaſt Affections? He put the moſt favourable Conſtruction upon the Occaſion of his torturing Affliction. He call'd to Mind and revolv'd her unparallel'd Modeſty and Chaſtity, therefore would proceed cautiouſly, and not act with Severity. He knew the long promis'd *Meſſias* was to be born of a Virgin, and why might not ſhe be that happy Creature? Learn to excuſe the ſeeming Faults of others, and if an unbecoming Action ſhews ſeveral Faces, look upon the leaſt deform'd; excuſe the Intention, conclude it accidental, and fear you would have done worſe, in the like Circumſtances. Bewail all Raſhneſs in cenſuring your Neighbour. Ponder alſo St. *Joſeph*'s Zeal for the Law of God, which he infinitely preferr'd, as the chief Ob-

ject of his Love, above whatſoever was under Heaven. My Soul! Deſpiſe what's tranſitory ſtanding in Competition with divine Precepts, prefer not again the Villain *Barabbas* before thy God. Yet the *Patriarch* reſolv'd to *diſmiſs her privately*, that ſhe might not ſuffer in her Reputation, and be ſton'd as an Adultreſs. Be you tender and compaſſionate in the Failings of others; altho' they are Matter of Fact, prevent the ſpreading of them, give a Check to ſuch Diſcourſes. Conſider likewiſe, how divine Goodneſs afforded Comfort, when human Means gave no Relief. An Angel is diſpatch'd to acquaint him with the Myſtery. O what tranſcendant Joy after piercing Grief! Learn to expect the divine Pleaſure with ſettled Reſignation. Truſt in the Goodneſs of your God, accuſe your ſelf of former Diffidence: Congratulate with

with the bleſſed Virgin and St. *Joſeph* for their mutual Joy.

The Colloquy.

HOly *Ghoſt*! My God of all Comfort! If you ſee it expedient, for the greater Security of my Salvation, that I be toſſed with Tribulation, permit me not to ſink. Infinite Power! bear me up, you know my Weakneſs. Favour me with ſuch Graces, that I may be compaſſionate towards my Neighbour, governing my ſelf by the Spirit of Lenity and Charity, as if the Caſe were my own. I deplore my cenſorious Temper, and I reſolve to ſtand upon my Guard. 'Tis a Mercy you have let me ſee my Wickedneſs. I render you Thanks for the Deſires of becoming better, and for not being worſe than I am; but becauſe of my ſelf I am no more able to keep a

good Purpoſe than to remove a Mountain, I beg your Aſſiſtance that I may fulfil what you command, and then command what you pleaſe. Afflict me with ſuch Croſſes as I can bear, to the End I may pay off the great Arrear due to divine Juſtice. Grant me by the Interceſſion of St. *Joſeph*, that after my temporal Tryals whether exteriour or interiour, I may find that permanent Joy with which you render his Immaculate *Spouſe*, and *Him*, eternally happy. *Amen.*

MEDI-

Meditation V.

Of St. Joseph's *Vertues, exercis'd at the Birth, Circumcision and Presentation of* Jesus *in the Temple.*

The *Preparatory Prayer.* As in the former Meditations.

First Prelude.

Imagin your self with the blessed Virgin and St. *Joseph* in a ruinous Stable at *Bethlem*, where *Christ* was born, and laid in a Manger betwixt an Ox and an Ass. How afterwards St. *Joseph* circumcis'd him, and gave him the holy Name of *Jesus*. Lastly how he presented the Son of God in the Temple, where he was met by *Simeon* and *Anna*.

Second Prelude.

Beg Grace to profit by St. *Joſeph*'s Contemplations, in theſe Myſteries.

POINT I.

Conſider. HOW St. *Joſeph* being return'd from *Zachary*'s Houſe, was oblig'd to undertake a Winter Journey to be enroll'd at *Bethlehem* with his *Spouſe*, in Compliance to *Auguſtus Cæſar*'s Edict. He chearfully obey'd, ſo ought you to do towards thoſe who have command over you, even in difficult Matters. What pious Diſcourſes had he on the Road for thirty Miles, with the Virgin *Spouſe*? He patiently endur'd the Inconveniences in travelling, but many more at finding no Place in the

the Inn, and being forc'd to take Shelter with an Ox and an Ass in a poor Stable, to herd with Brutes. How often have you entertain'd your Lord in the like Manner, he entring a Breast full of brutish Passions. Admire the Patience of your Redeemer in suffering you to receive him so unworthily. The blind Man knowing the King is present, stands with great Respect, altho' he sees him not, you know that the Son of God visits you personally, yet remain stupid, as a senseless Animal. Give frequent Thanks to God that you have not been punish'd like *Oza* (*2 Reg. 6.*) who was struck dead for Rashness in touching only the Ark of the Covenant, whereas perhaps you have more than once receiv'd the Lord your God most sacrilegiously. Reflect on St. *Joseph*'s Sorrow seeing the vileness of the Place no Accomodation, at Midnight, in a rigid Season. The

Son of *God* would be born in these severe Circumstances, he chose what he loved. Be you vile in your own Eyes, cut off Superfluities by Mortification. Beg that violent Passions may freez, that you may be a dwelling place for *Christ*. The B. *Virgin* and St. *Joseph*, being rapt in Prayer, and Contemplation, the *Immortal Son of God*, was born according to the Flesh. He wept upon the cold Ground, and *Joseph* joyn'd with him Tears of Fatherly Tenderness; at every Infant cry, he sent Heart-breaking Sighs to Heaven, and prostrate before him, honour'd him with heroical Acts of Faith like his, who said afterwards, *Thou art Christ the Son of the living God.* He ador'd him *Saviour*, he thanked him for his immense Goodness. You imitate these and the like Acts. Lament that your Sins were the Occasion of our *Lord*'s weeping in a Manger. Reflect what Joy succeeded, when the

Cri

Crib resembled Paradise. Quires of Angels sang *Glory to their God*, the Shepherds ador'd, the three *Kings* in an humble Posture offer'd rich Presents to their Almighty Soveraign. Do you also join with the heavenly Spirits, rendring Thanks for innumerable Favours, which you may call to mind one by one. Offer your Memory, Understanding and Will to him who gave you them. Beg by St. *Joseph's* Intercession, that you may adore God upon Earth with an undefiled Conscience, and eternally in Heavenly Glory.

POINT II.

Consider. SAint *Joseph's* Obedience to the Law, in circumcising his Saviour, who was exempt from it, yet would bear the Badge of Original Sin tho' uncapable of committing any. You excuse your

ſelf criminally from a Performance of the divine Law, and ſtudy to appear a Saint, whilſt you are an inveterate Sinner. Examin, repent, deteſt Pride the Source of all Evils. *Jeſus*'s Humility confounds your Hautineſs. Reflect how St. *Joſeph*'s Heart was wounded with Grief, before he ſaw the Blood of Chriſt; at the pronouncing the Name of *Jeſus* he fell upon his Knees, the nine Quires of Angels proſtrated and all Hell trembled, that Name being to confound their inſulting over captive Souls. Give Tears of Compunction to him, who redeem'd you with Streams of Blood. Take not the the Name of the Lord your God in vain, which is *Holy and Terrible*, nor ſuffer any under your Command to ſpeak that Language of Devils. What lies in your Power concur to the Salvation of others. Since God deſcended from Heaven, to ſave ſinful Mankind, do you condeſcend to

what may be instrumental in so glorious a Work.

POINT III.

Consider. WHat Saint Luke records *cap.* 2. *His Father* (so the Evangelist stiles St. *Joseph*) *and Mother were marvelling at what was said of him.* They were in Extasies, hearing the Prophecies of *Simeon* and *Anna.* They marvell'd that *God so loved the World, as to give his only begotten Son.* They admired the infinite Goodness of Christ contemplating in him the boundless and bottomless Ocean, as it were, become a Drop, and the whole fiery Sphere a little Spark. They were astonish'd that he who created the Universe with a few *fiat's*, was to be redeem'd with a Pair of Turtles. They offer'd him to the eternal Father,

Father, and to compleat this ineſtimable Purchaſe, gave what was requir'd by the Law of *Moyſes*. My poor Soul! joyn with them in Admiration, marvel that Chriſt ſhould love you, an ungrateful Worm, ſo ardently, as to weep for you, to bleed for you. Admire his divine Patience in not puniſhing your manifold Crimes, whereas many have been cut off in the Flower of their Youth, and ſent to burn eternally in Hell, for Sins not coming up to the Number of Yours. Stand confounded, reproach your ſelf, and having ſo frequently ſold your Lord, like treacherous *Judas*, for petty Intereſt or ſordid Paſſions, rejoice that he has ranſom'd you, and gives you Grace to purchaſe his Favour by Newneſs of Life, reſembling the Simplicity of the Dove.

The Colloquy.

O My Infant God! how truly may it be ſaid of me, *the Ox has known his Owner, and the Aſs the Manger of his Lord* (Iſa. 81.) But I have not known you. I admire your Love and Charity, I admire my Tepidity and Stupidity. Ancient Goodneſs, I come late to love you. Altho' at the eleventh Hour, beſtow on me the promis'd Penny, be to me a *Jeſus*, and you who both fed and bled for my Miſfortunes, let me partake of the univerſal Charity. Grant by the Interceſſion of St. *Joſeph*, that my Purpoſes may be perfected by vigorous Execution. I alſo beg that when I entertain you in the moſt bleſſed Sacrament, I may be favour'd with ſuch Affections of Adoration,

doration, Love and Thankſgiving, as St. *Joſeph* experienc'd when he took you back into his Arms from *Simeon*, to reſtore you to your bleſſed Mother. *Amen.*

MEDI-

MEDITATION VI.

Of the Flight into Egypt, *return from thence, and of the loſs of* Jeſus, *and finding in the Temple.*

Preparatory Prayer. As in the former Meditations.

First Prelude.

Imagin your ſelf travelling with that bleſſed Company, in ſo tedious a Journey, and a rigid Seaſon, *Jeſus* not being *one year* Old (*Maldonatus in Math. & alii*) reflect how they ſpent their time for ſeveral Years, at *Heliopolis*, which is interpreted the *City of the Sun.* How after their return to *Paleſtine*, they went to adore in *Jeruſalem*, where *Jeſus* was loſt, and found in the Temple, ſitting amongſt the Doctors.

Second

Second Prelude.

Beg Light, and Grace to practiſe ſuch Vertues, as S. *Joſeph exerciſ'd* both in *Egypt*, and *Judea*.

POINT I.

Conſider. WHEN S. *Joſeph* receav'd the Command, *Ariſe, take the Child, and his Mother, and fly into Egypt*, he obey'd that ſame Moment. He quitted Home, Country, Conveniences, to live amongſt perverſe Idolaters, who hated the Hebrews. He travell'd thro Deſarts, wanting ſometimes Neceſſaries, paſſing from Mountain to Valley, to find a little Spring to refreſh the fainting Family. The love of *Jeſus* made all things eaſily to him. O my diſobedient Soul! How often has *God* commanded me by *clear* Inſpirations, *Ariſe*, perform that Act of Vertue, *Fly* that dange-

rou

rous Company, burn that pernicious Book, make haſt to the Throne of Mercy, by ſerious Repentance, and I ſlumber'd on in my habitual Tepidity, and ſlept in my Iniquities? I will now *ariſe* with the *Prodigal Son*, I will make haſt to my heavenly Father, loving, grieving, confounding my ſelf, and purpoſing newneſs of Life, and ſurmounting with divine Grace, all Difficulties laid in the way, by Men or Devils. Ponder how it pierc'd S. *Joſeph* Heart, to ſee his God offended by thoſe profane Idolaters. You have ſo little Compaſſion for other Sinners, that you will not drop one Tear for your own Crimes. S. *Joſeph* took Pleaſure to be deſpis'd as a vile Artiſan, working to ſupport the ſacred Family. Your daily Study, is to be eſteem'd, you Court Vanity, and ſhun ſolid Glory. My Soul! bear up in hard Uſage, diſown utterly the maxims of the World. Refuſe

not

not to be cloath'd with Contempt, like thy *Lord* and Maſter. Be not terrify'd with an imaginary Enemy, and league with a Real one.

POINT II.

Conſider. THE ſtedfaſt Hope, and invincible Fortitude of S. *Joſeph.* His whole truſt was in divine Providence. He gave no Attention to diabolical Suggeſtions, *viz.* Why to fly? Why ſo far of? Why at this Seaſon? *Why* into *Egypt*? Why not to the three *Kings*? Who would take it as an honour to entertain us, but to a perverſe Nation where we cannot expect other Treatment, then Affronts and ill Uſage? The holy *Patriarch* was deaf to this Language, he chearfully aroſe at Midnight, like great *Abraham*, when commanded to Sacrifice his Son *Iſaac*, nothing could deter him, to move one ſtep out of the Road *God* had

ad appointed him. All the Mon-
ers of *Egypt* were looked on with
iſdain and contempt, *God was his*
ope. Be not you curious to pry
to divine Government, reject car-
l Arguments, diſſwading from
hat the *Almighty* Commands. Fix
ur Eye on Heaven, and as Diffi-
lties ſhew themſelves, let your
ope encreaſe. Beg by the Inter-
ſion of S. *Joſeph*, Courage and
ſolution, to quit all that's dear up-
Earth, rather then diſobey the
ice of your *Creator*. Make re-
t Acts, that the *All Powerful is*
Hope, who will ſend Relief in
time, as he did to S. *Joſeph* by
Angel, ordering the Return of
Sacred Family back again to
ſtine.

POINT III.

POINT III.

Consider. THAT every Man w
oblig'd to go and wo
ſhip *God*, in the Temple of *Jeruſ*
lem, on the Feaſt of *Azims*. It laſt
ſeven Days, and altho' S. *Joſe*
might have made only his Appe
rance, and return to *Nazareth*, y
to fullful the Law, he remaind t
ſeven Days, taking that Opportun
ty, to ſatisfie his Devotion by h
nouring the *Eternal Father*, in
own Houſe. You likewiſe end
vour to have interiour Fervour a
Recollection, as alſo exteriour R
verence and Modeſty, at the ti
of divine Service and in priv
Prayer. S. *Joſeph* was Apprehen
in coming back to *Jury*, beca
Archelaus reign'd, now he Fears
to appear in *Jeruſalem*, where a cr
Prince ſat upon the Throne, beca
the worſhip of *God* was concer

Be you couragious in diſcharging your Duty, undervalue humane Reſpects, and what the wicked World may ſay of you, by obeying *God* more than Man. Conſider alſo how *Chriſt* being loſt, *S. Joſeph* ſought him with a ſorrowful Heart, he could not find him amongſt *his Kindred and Acquaintance*, nor in any other place but the *Temple*. If ever you be ſo unfortunate as to loſe our Lord by Sin, lament bitterly, have recourſe to Prayer, turn from Creatures, do not deſpond, avoid Occaſions of Relapſe, frequent the H. *Sacraments*, for he is to be found in the *Temple*. Reflect on the twofold Joy, S. *Joſeph* experienc'd at the ſight of *Jeſus*; the *firſt*, becauſe he had found the *God* of his Heart, whoſe profound Wiſdom was admir'd by the moſt learn'd Doctors; the *ſecond* in hearing the *B. Virgin* term him, *Jeſus*'s *Father*, which Prerogative was entertain'd with Humility

and

and Confuſion, as thinking himſe
unworthy of that glorious Title.
Joſeph ſought no Eſteem nor Praiſe
that's my Folly. I run after empt
ſhadows of Vanity, and decline re
Glory. My Soul! Glory in t
Croſs of thy Lord *Jeſus Chriſt*, a
cauſe all the Angels to rejoyce at t
return of the loſt Sheep, *that is* t
ſtraying-ſelf.

The Colloquy.

JESUS my Maker and Maſte
without whoſe merciful Aſſi
ance I walk in Darkneſs and Peri
I moſt humbly beg by the Interce
on of S. *Joſeph*, that you'll teach
the direct Rode from my *Egypt*
Slavery, the ſervitude of Sin, und
which I have ſo long groan'd,
the Liberty of your faithful Servan
I have frequently experienc'd yo
Goodneſs, and I know your Pow
my truſt is in both. O! Grant

Conſta

Constancy to contemn the Allurements of the World, and to stand undaunted at afflicting Terrors. My dear *Redeemer!* I have too often lost you by Sin, I have willingly and wilfully parted with you, for what I blush to think on. Pity the unfortunate, you who came to seek Sinners, of whom I have been the Ring-leader; You are now pleas'd to Bless me, with so true a Sense of my former Trespasses, that I grieve not so much, for the fear of Punishment, as for that my Sins have offended you, the Circle and Center of all Good. I stedfastly purpose by holy Grace to seek you seriously by the Reformation of my Life, that I may find you in the Heavenly *Jerusalem*, reigning with the *Father*, and the holy *Ghost*, World without end. *Amen.*

N VII. ME-

MEDITATION VII.

Of S. Joſeph's *many years Converſation, with* Jeſus *and* Mary *at* Nazareth.

The Preparatory Prayer. As in the former Meditations.

First Prelude.

Imagin your ſelf to have had the Happineſs and Honour, of frequently entring the little Houſe of *Nazareth*; and complate what probably was ſaid or done, by the ſacred Family.

Second Prelude.

Beg Light and Grace, to practiſe Vertue, in Imitation of S. *Joſeph*, during the Courſe of yonr whole Life.

I. POINT

POINT I.

Conſider. THOSE words of the Royal Prophet, *with a Saint, you'll become a Saint*, Pſal. 17. 26. and contemplate how great a proficient in Sanctity, S. *Joſeph* muſt have been by daily and hourly Converſation for thirty Years, with the *Holy* of *Holies*, the *Son of God.* What he learn'd in *Jeſus*'s School, is not underſtood by the moſt elevated Contemplatives. S. Paul *rapt into Paradiſe*, 2 Cor. 12. 4. *Heard ſecret words, not lawful for a Man to utter*, S. *Joſeph* was made Partaker of more divine Secrets, and if the ſaid Apoſtle humbly glory'd, that *God made him a fit Miniſter of the new Teſtament*, 2 *Cor.* 3. 6. It cannot be conceiv'd, how S. *Joſeph* was qualify'd to diſcharge his Duty, as legal Father to the *word incarnate*, and real ſpouſe to the *Mother of God.* The long Re-

collection of *Paphnutius*, and the mental Prayers of *Pacomius*, are but rough Draughts of our Holy *Patriarch*'s uninterrupted Union with his *Redeemer*. He had Theological, Cardinal, and other Virtues in Perfection, under ſo great a *Maſter*. Conſider each apart, and ſingle out ſomething for Imitation. Beg of S. *Joſeph* by the Merits of *Chriſt*, and the love he bore to his Immaculate *Spouſe*, that he'll be your Interceſſor and Inſtructor of Learning the *Science of Saints*. Reflect on S. *Joſeph*'s Care and Pains, to ſupport the Family, all Labour was ſweet and eaſy, undertaken for *Jeſus* and *Mary*. If you have Charge over others, promote *God*'s Honour, and permit not that he be offended: for *whoever has not Care of thoſe under him, eſpecially Domeſticks, has deny'd the Faith, aud is worſe than an Infidel.* 1 Tim. 5. 8. If you connive at others Sins, you make them your own,

and

and although ſilent, you become an Accomplice. Aſſiſt others in ſpiritual or temporal Neceſſities, and you employ your time like S. *Joſeph*, working to pleaſe *Jeſus.*

POINT II.

Conſider. THE words of *Salomon*, Prov. 6. 27. *Can any man hide fire in his boſom, and his Garments not to burn?* Could S. *Joſeph* have the Infant *God* in his Arms, ſo cloſe to his Heart, and not burn with divine Love, like the higheſt *Seraphim?* When the two Diſciples travell'd towards *Emmaus*, and our B. *Saviour*, riſen from his Sepulcher, diſcours'd them upon the Road, they found their *Hearts burning within them, whilſt he ſpake to them in the way*, S. Luke 24. S. *Joſeph* was thrice happy in ſuch Diſcourſe for many Years, the *Son* of *God* declar'd to him, the Interpretation of the

Scriptures and Neceſſity of Suffering. When *Chriſt* fell upon his knees to Pray, *Joſeph* and *Mary* by his ſide, the *Patriarch* loſt himſelf in Extaſies, he annihilated himſelf the preſence of *God*, how often did he tell him, my Lord! *you know I love you*, joy of my Heart, *God* of my Soul! When Tears of Devotion came trickling down his Face. *Samuel* miſtook the Voice of *God*, and took it for *Hely's*, *Joſeph* had certainty in hearing the ſweet Voice of *Chriſt*, diſcourſing Perſonally with him. O my Soul! Prepare the way for divine Grace by fervent Prayer, and according to your Station, ſet others on Fire with the Love of *God*, and their Neighbour. Defer not the time of your Devotions, as if you deſign'd to ſerve your *Creator* in the laſt place, let him have Preference to inſignificant Converſation, and trifling Viſits. Ponder alſo, that probably, according to the Rules of Perfection, S.

Joſeph

Joseph distributed the Hours of the Day. Some he set out for Prayer, some for pious Conferences, others for Work, and so the rest according to Exigencies; observe you likewise Order, give good Example, which influences more than Words. Mistake not the Voice of the Enemy, transforming himself into an Angel of Light. Follow Instructions of a prudent *Director*, who will inform you, what is suggested by Hell and Self-love.

POINT III.

Consider. HOW hard a matter it is, to find the true Elevation of this resplendent Star, S. *Joseph*. If bright rays darted out from *Moyses*'s Face, after forty Days and forty Nights, conversation with *God* on Mount *Sina* (or as some Doctors are of Opinion, with an Angel deputed by the *Creator*) insomuch that

that the *Princes* of the Synagogue, durſt not draw near him, and the Law-giver placed a vail over his face, *Exod.* 34. 33. What a glorious Interiour had S. *Joſeph*, who convers'd with *God* made Man, face to face thirty Years? S. *Paul* in his Defence againſt the obſtinate Jews, inſtanced, how he was taught the Law, at the *feet of Gamaliel*, Act. 22. 3. S. *Joſeph* learn'd the higheſt Perfection of the Law from him, who deliver'd it to *Moyſes*. In his daily Actions, he united the active and contemplative Life, ſometimes working for *Jeſus*, at othertimes ſitting at the feet of *Jeſus*, and *hearing the word*. He ſtood aſtoniſh'd to behold him, who commanded the World out of nothing with a few words, working at the Carpenters Trade, and expecting his Orders. Admire divine Goodneſs, be enamour'd with Humility. Joyn jaculatory Prayers to common Actions.

Reflect,

Reflect, that as S. *Joſeph* nouriſh'd Chriſt Corporally, ſo *Jeſus* nouriſh'd his Foſter-Father Spiritually, who improv'd in all Vertues, and became a moſt accompliſh'd *Saint.*

The Colloquy.

OMnipotent God! who *deſcended from Heaven to bring Fire to the earth*, S. Luke 12. inflame my frozen Heart, that I may imitate the Vertues of S. *Joſeph.* As a poor Wretch waits at the Gate of ſome noble and generous *Prince*, expecting an Alms, ſo I appear before you, wounded in all my Senſes by Sin, and craving a Charity in my great Calamity. I grieve for what is paſt, not becauſe I fear, but becauſe I love, nothing has ſucceeded with me, becauſe I never conſulted you. I made you a Stranger to all my Affairs, and repreſented them to others, who could not afford any Relief. I beg by the Inter-

Intercession of S. *Joseph*, that I may decline evil, and do good that I may leave the sinful track of the Broad-way, and walk directly towards you. That I may distribute the few remaining hours of my short Life, to your Honour, and attaining the end for which I was created, that I may Admire, Praise, and Love you, for ever and ever. *Amen.*

MEDI-

MEDITATION VIII.

Of St. Joseph's *happy Departure.*

The *Preparatory Prayer*, as in the former Meditation.

First Prelude

Imagin to see S. *Joseph* upon his death Bed, our B. Saviour, and his Mother kneeling on each side. How he sweetly rendred his Soul to God, which was conducted by Angels to *Limbo*, and his Body decently interr'd.

Second Prelude.

Beg Grace to lead such a Life, as to be favour'd on your death Bed, by the Protection of *Jesus*, and the special Intercession of *Mary* and *Joseph*.

POINT

POINT I.

Conſider. THAT before the nuptial Feaſt of *Canaan* in *Gallilee*, S. *Joſeph* was viſited with the final Sickneſs. (S. *Ephiphan. Her.* 78. *Franciſcus Lucas. Baron*) He then exercis'd, (as he had done through the whole courſe of his Life) Seraphical Acts of divine Love, and Heroical Acts of Patience and Reſignation, which the *Son* of *God* ſuggeſted to him. O what a heavenly Scene was it, to behold the *ſecond Perſon* of the moſt B. *Trinity*, kneeling on one ſide of his Bed, and the Mother of his *Redeemer* on the other? Both tenderly thank'd him for the conſtant Care and Pains undertaken ſo many Years upon their Account. St. *Joſeph* with Tears of Joy return'd humble Thanks for the Honour they had done him, by acknowledging

knowledging the diſcharge of his Duty, and for their Affection towards him. He beg'd, as the laſt favour in this World, a Bleſſing from *Chriſt*'s Hand, that fills *every Creature with Benediction*, and likewiſe the powerful Interceſſion of his *Immaculate Spouſe*, for a happy Paſſage to *Eternity*. Which being granted with grateful Tears, he petition'd like old *Simeon to be diſmiſs'd in Peace*, and rapt into an Extaſie with the Love of *God*, he breathed out his precious Soul. Thrice happy death the reward of a vertuous Life. My *God*! Let my Departure be like that of the Juſt. Infinite Goodneſs, infinite Power! aſſiſt me now, and at that dreadful Tryal. Let me not be confounded at the hour of Death. Ponder alſo how *Jeſus* with his ſacred Hands, cloſed the *Patriarch*'s Eyes. To deſerve a happy Death, ſhut now your Eyes to the World, make ſuch timely Preparations, as

you would wiſh to have done, when ſtrugling in your Agony. Inſult over Hell by a change of Life, ſend up Aſpirations, deſiring to be diſſolv'd and to be with *Chriſt*. Be exact in every Confeſſion, as if it were the Laſt. Do not ſleep in mortal Sin, leſt ſuddain Death ſeize you, and you be loſt Eternally. Addreſs St. *Joſeph*, that you may have the Benediction of *Jeſus* on your death Bed, and rejoyce with Thoughts of being call'd out of Baniſhment.

POINT II.

Conſider. THAT if *Angels* carried the Soul of poor *Lazarus* into *Abraham*'s Boſom, a noble Quire of thoſe B. *Spirits*, were commanded to conduct, and wait on S. *Joſeph*'s to *Limbo*. At his coming thither, they might make uſe of the High Prieſt *Joachim*'s words

to

to conquering *Judith*, and ſing, here enters the *Glory of Jeruſalem*, *the joy of Iſrael*, *and the honour of your People.* This is the Soul of great *Joſeph*, who govern'd and ſupported your *Creator* thirty Years, who was ſpouſe to the Mother of *God.* Reflect, how the ſaved Souls of *Kings*, *Patriarchs* and *Prophets*, rejoyced at his Entrance, but much more, when he gave an agreable Relation of the Birth, and Life of the long expected *Meſſias*, and that their Redemption was near at hand. O my Soul! languiſh for that happy Hour, when thy good *Angel* will Conduct thee, to hear the tranſporting Invitation, *enter into joys of thy Lord.* Obey the *Angels voyce*, exciting you to Acts of Faith, Hope, love of God, Contrition and Reſignation, that they may be Familiar to you on the Death-bed. Reflect on former Sins, that if you had been call'd away at ſuch and ſuch a time, you had been

now burning with *Cain* and *Judas*. Give thanks for your Preſervation, reſolve rather to diſmiſs all that's dear to you in the World, than divine Grace. Conſider likewiſe how our *bleſſed Saviour*, and the immaculate *Virgin*, waited on St. *Joſeph's Corps to the* place of interment (*Barradius lib. 6. c. 8.*) which was the Valley of *Joſophat*, near the place where afterwards the *bleſſed Virgin*'s Body was depoſited for ſome Days, betwixt Mount *Sion* and Mount *Olivet* (*ven. Beda, Bruchardus*) and ſince the Bodies of ſeveral Saints have been preſerv'd from Corruption, 'tis no raſh thought, to be of Opinion, that our Holy *Patriarch* was favour'd after the like manner. O precious Reliques! O what an Honour, that *God* in Perſon ſhould take care of the Funeral, and with his ſacred Hands place the Body in the Sepulcher. Admire the Dignity of St. *Joſeph*. Carry about you

you Reliques, which terrify Devils, and keep them at diſtance. Deteſt Novelty, ſhun the dangerous Company of thoſe who caſt out Words, reflecting on any practiſe of the preſent Church of *Chriſt*. Live ſo, that you may appear with Security and Joy, in the Valley of *Joſophat*, when *Chriſt* comes to judge the World.

POINT III.

Conſider. HOW *Chriſt* our Lord, riſing from his Sepulcher, viſited his expecting Servants in *Limbo*. He took them from thence, as Trophies of his bitter Paſſion, and whereas *many Bodies of Saints* (S. Matth. 27. 52.) *aroſe that had ſlept*, we may not doubt of St. *Joſeph*'s being of that happy number, *for 'tis piouſly believ'd* (St. *Bernardin Tom.* 3. *Serm. de St.* Joſeph, *Gerſon*, &c.) that St. *Joſeph* is both Soul and Body glorious in Heaven, altho' thoſe of others ariſing at that time might re-

turn to their Tombs. The *Son of God*, and the holy *Patriarch*, went to visit the *Dolorous Mother*. O what Comfort! What a torrent of Joy over-flow'd the *blessed Virgin*'s Heart, at that Glorious Apparition of her Immortal *Son*, and dear *Spouse*. As grief abounded before, so did then Consolation. Die with *Christ* by Mortification, that you may rise with him to a new Life. Renounce present Pleasures, that you may rejoyce for ever. Break through all Difficulties, to open the way out of your loathsom Tomb of Vice, where you have lain so long, and so sordedly. Ponder also, that according to the Opinion of many sound Doctors, S. *Joseph* is the most *eminent Saint in Heaven (a)* next to the

(a) *Suarer* p. 3. Tom. 2. *Gerson Serm. De Nativ. Conf.* 4. *Bernardin.* 4. *Part serm.* 12. *Cartagena* Tom 1. L. 4. Hom. 8. & 9. *Isidor* 4. Part. cap. 2. *Segn. Serm. de S. Joseph & Alii.*

the *bleſſed Virgin*, and how on the Aſcenſion *Day*, our *Lord* carry'd up in triump his Foſter *Father*, both Body and Soul, and placed him on a glorious Throne, next to that prepar'd for the *Mother of God*. What joy did he then experience for paſt Sufferings? What Glory, for Contempt? What a reſplendent Crown for Purity of Life? O my ſluggiſh Soul! take Pains like St. *Joſeph* in ſerving *Chriſt*, that you may be rewarded with him; call frequently to mind, thoſe divine Words of our *Redeemer*, what *doth it profit a Man, if he gains the whole World, and ſuſtains the damage of his Soul* (St. Matth. 16.) the Enjoyment is ſhort, and the Puniſhment Eternal. On the contrary, faithful Servants of the *Omnipotent*, have tranſient Tryals, ſhort Afflictions, whether Exterior or Interior, but they gain a never ending and happy Kingdom. Say often to your ſelf, what can ſeperate me from

from the Love of my *God*? Not all the Menaces of cruel Man, nor all the malice of Hell. I will Love my Omnipotent *Creator*, I will Love my moſt merciful *Redeemer*, I will Love my gracious *Sanctifier*, purely for their own Sakes, I will Love them Eternally.

The Colloquy.

O Moſt glorious *Patriarch*, my dear Patron! *Bleſſed are the Eyes that ſee, what you now ſee.* I confide with holy *Job*, through the Infinite Merits of *Chriſt*, and by your powerful Incerceſſion, that *in my fleſh, I ſhall ſee God my Saviour.* Stretch out, for your unworthy Client, thoſe happy Hands, which carry'd ſo often, and provided for, the *Son of God.* Petition, that I may live, as I wiſh to die, always in divine Favour. I moſt humbly beg, that you'll prevail with your *Immaculate*

culate Spouſe, to joyn in Prayer with you, that I her unworthy Suppliant, may be a ſav'd Soul, and make up the Number of the elect. With profound Humility, I invite you both, to be preſent with me at the dreadful hour of my Death, when my laſt grateful Words ſhall be, with my parting Breath to invoke the ſacred Names of *Jeſus*, *Mary*, *Joſeph*; and having ſatisfy'd divine Juſtice for manifold Tranſgreſſions in the ſcorching Flames of Purgatory the very Moment that I ſhall be admitted to the Beatifical Viſion, I will protrate my ſelf before the Throne of Mercy, and I will ſay; O my *God!* Your Charity was Infinite, and your Goodneſs Incomprehenſible, to bring into this celeſtial Manſion, a vile Worm of the Earth. I deſerv'd to have been now raging with reprobate Souls in unquenchable Fire, and not to be an Eye-witneſs of ſo great Glory

Glory, *but your Mercy is above all your Works*; moſt *ſacred Trinity!* my preſent Happineſs is moſt dear unto me, becauſe this tranſporting Felicity was perfected by your bountiful Grace and Favour, more than by my poore Merits co-operating, to take Poſſeſſion of Heaven. I will then addreſs the Mother of *God*, and *you* her glorious *Spouſe*, as alſo the nine Quires of Angels, and all Bleſſed Souls, to joyn with me in Acts of Thankſgiving, to *God* the *Father*, *God* the *Son*, and *God* the *Holy Ghoſt*, for ever and ever. *Amen.*

FINIS.

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